No price is Too High To Pay for Freedom

CITIZEN'S DUTIES

1. To render all possible help and assistance for the defence personnel.
2. To increase the production of his factory.
3. To intensify efforts for increased production of agricultural and small-scale industrial commodities to make his State self-sufficient.
4. To avoid all strikes and lock-outs that may hamper production.
5. To maintain the price level of all essential commodities and curb the tendencies of hoarding and profiteering by conforming to the various legislative and other popular measures.
6. To maintain the supply lines of essential commodities.
7. To contribute generously in the form of money and gold for the war effort.
8. To inculcate the highest sense of duty and responsibility.
9. To join the various organizations set up for the defence of the country.
10. To prevent anti-social and anti-national activities of the fifth columnists.
11. To observe strict austerity in consumption of food, clothes and other essential goods and save for the National Defence Fund.
12. To avoid unnecessary travel so that more important and essential movement may not be hampered.
13. To keep up the morale of the people and prepare them for sacrifices.
14. To check rumour-mongering and to disseminate true and faithful news and information.
15. To join or help Citizens' Committee, N.C.C., Territorial Army and Lok Sahayak Sena and Rifle Clubs.
16. To pray for the victory of our Motherland in this struggle and set aside all differences of caste, creed or party.

MADRAS Information

Vol. XIX MAY 1965 No. 5

CONTENTS

		PAGE
1	The Great Nehru Heritage	3
2	Nehru and Socialism	6
3	Nehru—the Guiding Star of Indian Democracy .. .. —*Dr. S. Radhakrishnan, President of India.*	9
4	Bhai	11
5	Nehru and Modern India .. .. —*Sri Lal Bahadur Shastri, Prime Minister of India*	12
6	The Nehru Era .. .. —*Smt. Indira Gandhi, Union Minister for Information and Broadcasting.*	15
7	Nehru as Humanist .. .. .. —*Sri Shri Prakasa.*	16
8	Nehru's Vision of India .. .. —*Sri Frank Moraes.*	22
9	Nehru and the Atomic Energy Programme .. .. —*Dr. H. J. Bhabha, F.R.S., Chairman, Atomic Energy Commission.*	25
10	Frontiers of Indian Planning	27
11	Nehru, the Apostle of Peace	30
12	Nehru Memorial Museum and Exhibition.	32
13	Sea Food Export from Madras .. —*Sri V. D. Spurgeon, Assistant Director of Fisheries (Information), Madras.*	35

THIS MONTH'S COVER :

When, on the 27th of May, India pays its homage to the memory of Jawaharlal Nehru, the maker of modern India, it does so with a pledge that it will strive hard to carry forward the great economic revolution which he initiated. On this day, every Indian will rededicate himself to the service of the country and resolve to defend her borders against aggressors and work hard in the fields and factories to make the meaning of freedom real and purposeful.

New tyre or TVS retread?

Only the owner knows!

As a prudent car owner you would like to get the most out of your tyres by retreading them. But you wouldn't like to use a tyre that looks obviously a retread. TVS retreads look like new, perform like new—and only you would know that they are retreads. **TVS - the largest retreaders in India**

SUNDARAM INDUSTRIES PRIVATE LIMITED

(A member of the TVS group of companies)

Bangalore Coimbatore Madras Pudukkottai Secunderabad Tirunelveli

TVS

JWT-TVS-SI 2908

THE GREAT NEHRU HERITAGE

Jawaharlal Nehru has dedicated his life for the liberation of India and for its onward march so that his countrymen may lead a happy and contended life. The following article has been compiled from his writings and speeches in which an attempt has been made to present his ideas and policies for his country men.

We inherit this whole past of India with its glory and its failures. We are part of it; we cannot, and must not, deny it. We have to live in the present and mould the future. That duty and high task are especially cast on the young men and women of today. They will have great burdens to carry and great difficulties to face. But will also have the chance of high adventure and great living, for great living comes by attachment to great causes. They will have to fight the many evils that beset us and narrow us and make us unworthy of this adventure—The evils of religious conflict and bigotry, of provincialism, linguism and casteism. There is no hope for us if we allow these disruptive tendencies to influence our national life.

National Heritage

A nation does not die. Men and women come and go, but the nation goes on. It has something of the eternal about it.

Nothing is more advantageous and more creditable than a rich heritage; but nothing is more dangerous for a nation that to sit back and live on that heritage. A nation cannot progress if it merely imitates its ancestors; what builds a nation is creative, inventive and vital activity.

I am quite convinced that, if we adhere to the right course and do not stray from it, even from the opportunist point of view of some present advantage we shall win through, and any country that bases its case on an essential falsehood cannot gain its ends.

Let us tread the path of truth and dharma.

Democracy, as I under stand it, means something more than a certain form of Government and a body of egalitarian laws. It is essentially a scheme of values and moral standards in life. Whether you are democratic or not depends on how you act and think as an individual or as group.

Meaning of Democracy

Democracy, if it means anything, means equality; not merely the equality of possessing a vote, but economic and social equality.

Democracy demands discipline, tolerance and mutual regard. Freedom demands respect for the freedom of others. In a democracy changes are made by mutual discussion and persuasion and not by violent means.

We prize the parliamentary form of Government because it is a peaceful method of dealing with problems. It is a method of argument, discussion and decision, and of accepting that decision, even though one may not agree with it. However, the minority in a Parliamentary Government has a very important part to play. Naturally, the majority, by the mere fact that it is a majority, must have its way. But a majority which ignores the minority is not working in the true spirit of parliamentary democracy.

The democratic apparatus is ultimately good even from the point of view of war, provided the apparatus and everything else is not swept away at the first rush. We can be sure that it will not be swept away. Therefore,

SIGN OF LIFE

The fact of our isolation from all the other nations of the world is the cause of our degeneration and its only remedy is getting back into the current of the rest of the world. Motion is the sign of life.

—Swami Vivekananda

it becomes a question of utilizing people's enthusiasm in a democratic manner with such limitations as war imposes upon us and directing it to defend the country. We have to think from a long-term view. It should not be a case of losing our breath too soon. We may have to run long, long distances, and we have to carry on with determination and with fortitude for a long, long time.

Socialism

The only key to the solution of the world's problems and of India's problems lies in socialism, and when I use this word I do so not in a vague humanitarian way but in the scientific economic sense. Socialism is, however, something even more than an economic doctrine; it is a philosophy of life and as such also it appeals to me. I see no way of ending the poverty, the vast unemployment, the degradation and the subjection of the Indian people except through socialism.

We have accepted socialism as our goal not only because it seems to us right and beneficial but because there is no other way for the solution of our economic problems. It is sometimes said that rapid progress cannot take place by peaceful and democratic methods. I do not accept this proposition. Indeed, in India today any attempt to discard democratic methods would lead to disruption and would thus put an end to any immediate prospect of progress.

Our ideal is a socialist pattern of society in India. Our ideal is that every man, woman and child in India should have equal opportunities, and that big disparities should go. It is not an easy objective, because it means improving the human being by training, education and in a hundred other ways. Socialism depends on how we organise our own system of sentiments and thinking, how we act towards our neighbour and how we develop our capacity to work together. Socialism implies co-operation and removal of barriers. The main thing to remember is that we have to bring about the changes by peaceful and co-operative methods

The question before us is how to combine democracy with socialism through peaceful and legitimate methods. That is the problem India has set before itself . . . We cannot achieve it by any compulsion or coercion. We have to win the goodwill and co-operation of the people.

Planning

The re-making of our country is a great theme and we are engaged in a tremendous task which require not only all our united effort but united effort with enthusiasm and crusading spirit.

We ultimately want better human beings. We want our people to have greater opportunities, not only from an economic or material point of view, but at other levels also.

I believe in the rapid industrialization of the country, and only thus, I think, will the standards of the people rise substantially and poverty be combated.

An integrated plan for the economic growth of the country, for the growth of the individual, for greater opportunities for every individual and for the greaters freedom of the country, has to be drawn up and drawn up within the framework of political democracy . .

The ultimate aim is to put an end to the differences between the rich and the poor, between the people who have opportunities and those who have very few or none. Every obstacle in the way of that aim must be removed, whether it is in a friendly and co-operative way or by State pressure or by law. Nothing should be allowed to come between you and the achievement of that social objective.

A plan of this type does not merely mean establishing a number of factories or increasing production in some instances. That of course, is necessary but something with a deeper significance, something that aims at the gradual development of a particular structure of society, has to be achieved.

Emotional awareness

Planning will help us in having an emotional awarness of our problems as a whole. It will help us to see the isolated problems in villages or districts or even provinces in their largest context. Therefore the mere act of planning, the mere act of having approached the question of progress in this way and of producing a report of this type is something on which we might I think, congratulate ourselves.

A nation's foremost duty is to strengthen and preserve its freedom. This is the one yardstick to measure every other activity. If we give importance to other things, like our group, our State, our language or our caste, and forget our country, we shall be destroyed. All these have their proper place but if we place our State, our language, our group, above our country, the nation will be destroyed.

The time has surely come when every Indian must look within and ask for himself whether he is with the nation or with a particular group. This is the challenge of our times that every man, woman and child must face.

Political integration has already taken place to some extent, but what I am after is something much deeper than that—an emotional integration of the Indian people so that we might be welded into one, and made into one strong national unit, maintaining at the same time all our wonderful diversity. I do not want this diversity to be regimented and taken away, but we must be wary of losing ourselves in petty quarrels.

Time for Work

There is a time for work and there is a time for play, just as there is a time for laughter and there is a time for tears. And today is the time for work in this nation. For, this generation of ours, if I may say so, is condemned to hard labour.

I want work and work and work. I want achievement. I want men to work as crusaders. I want men who are going to fight for what they think is right and not submit humbly to wrong. I want you to do big things. I want you to build up India.

The work of a nation or a country is never completed. It goes on and no one can arrest its progress—the progress of a living nation. We have to press forward.

Priceless treasure

What will the historians of the future say ? They will record that India produced a great leader, Gandhiji, and he taught the people to work together. He taught them to break down thewalls which separated the people from one another. He taught them to uplift the Harijans because it was his desire that everyone, irrespective of his caste, creed or religion, should enjoy equal rights and be free. The people of India rose as one man from the Himalayas to Kanyakumari, threw off some of the burdens from their backs and, under the leadership of the great Gandhi, moved forward and won independence. After centuries, India's star rose in the horizon. Its voice was heard in the councils of the world, because it was the real voice of India. And then these very people of India, who had shown courage and determination, fell into a dream and into carelessness and quarrelled among themselves. Sometimes they fought in the name of religion, sometimes in the name of caste or language or State . . We should not lose ourselves in wrong directions. We cannot allow our country to fall. Let not this priceless treasure of our freedom slip through our hands because of our weakness.

PLANNING

I feel that the Five-Year Plans will certainly solve the problem of unemployment. Unless modern techniques are adopted, it would not be possible to feed, clothe or supply the basic necessities to the growing population of our country or of the world. There are also such things as Harijan uplift and development of village industries. All these things are there. But the whole of our Five-Year Plan is a big book. It includes a hundred other things.

—JAWAHARLAL NEHRU

Nehru and Socialism

There is a wide understanding about Nehru's contribution to the theory of Socialism. Much had already been written by eminent writers from different walks of life on Nehru—the Socialist. We had accepted the establishment of a socialistic pattern of Society in India. It would therefore be better to undertand the ideas of our great leader Sri Jawaharlal Nehru who had proclaimed the philosophy of Socialism even before independence, at the Karachi Session of All-India Congress Committee, in 1931.

Western Influence

Jawaharlal was attracted towards the philosphy of Socialism from every early in his life. He was profoundly inclined towards this economic doctrine through his study of Marxist philosophy, British Fabian thought, the Russian Revolution and the problem of Indian poverty. His glowing love for his country and its people had made him think of the " terrible cost of not changing the existing order."

But, under the alien rule, he felt that it would be impossible to bring about economic freedom to his country before winning political freedom. Unlike others, he considered political freedom only as a means for the economic and social freedom of the people. Hence political freedom for him was not an end in itself.

He further thought, that if the political freedom was won without any clear-cut idea of leading the country after independence, it would be disastrous. For, he felt, that if the leaders failed to guide the people, the latent energy of the people aroused during the struggle for freedom would go astray resulting in internal conflict. He even went to the extent of posing the question whether in this India, crying aloud for radical and fundamental change, in this World pregnant with revolutionary, and dynamic possibility we should forget our mission and our historic destiny and slide back to static futility. But he never lacked faith in his people. To quote Sri Nehru himself; " And if some of us feel tired and hunger for rest and quiet, do we imagine that India's masses will follow our lead when elemental forces and economic necessity are driving them to their inevitable ? If we enter the backwaters, others will take our place on the bosom of the flowing stream and will dare to take the rapids and ride the torrents."

Idea of Planning

Even as he thought of the Socialistic philosophy as the only way of lifting India from the morass of poverty, into which she had sunk during the past, and shaping her into a modern socialist state he was also deeply conscious of the need to evolving a proper policy to translate the philosophy into practice. It was this driving force which had urged him to accept the chairmanship of the National Planning Committee formed at the instance of the Congress in 1938 in spite of the apparent difficulties which he had to face. As the fascination of this work grow in him he also became aware of the hard realities which face planning in a country like India. This was an important milestone in Indian Planning.

Again when Sri Nehru assumed the office of the Vice-President of the Interim Government, in September 1946, he had taken two important steps. The first was the appointment of an Advisory Planning Board which recommended the setting up of a Planning Commission. The next was the setting up of a Scientific Manpower Committee which laid the basis for a remarkable advance of scientific and technical education in later years.

Why Socialism?

Socialism has been the watch word ever since we launched upon successive Five-Year Plans after independence. Nehru, through years of experience had evolved his own ideas of socialism ; and as he worked

on he wanted to give them a practical shape. At one place he said : " Socialism for me is not merely an economic doctrine which I favour, it is a vital creed which I hold with all my head and heart. I work for Indian Independence because the nationalist in me cannot tolerate alien domination. I work for it even more because for me it is the inevitable step to social and economic change."

He never wanted to adopt the western socialism blindly. But he was willing to adapt it if possible to suit Indian conditions and if not to evolve an indigenous one. In the process of the implementation of the doctrines of socialisms he ruled out violence. Violence, revolution, and force as a means to socialism long appeared to him as wrong. But he had great faith in the legality of the coercive powers of a democratic State. A representative Government aimed at the welfare of the people perforce has to deal with the antiquated values and ideas.

Greatest good to the greatest number through controlled production and distribution is the aim of a Socialistic State. If anybody stands in the way whether it be an individual or an institution it will have to be removed. And, " Democracy means the coercion of the minority by the majority," he said. However, Nehru had not ruled out the possibility of conversion.

Though he had faith in socialism he was not the one to blame capitalism or capatilists. In his view capaitalism has done the greatest service to the world. "The question now is whether capitalist system has not outlived its day and must now give place to a better and a saner ordering of human affairs, which is more in keeping with the progress of science and human knowledge."

Scientific Approach

It is, therefore, evident that, in his thought Nehru laid complete faith in a scientific approach to social problems. He believed in the adjustment between social problems and the forces of time by means of scientific approach. In facing these problems he wanted to follow the way of observation and precise knowledge and deliberate reasoning according to methods of science. In a nutshell, in dealing with the every day problem of life of the people, Nehru wanted to be intensely practical. He will say, " A living philosophy must answer the problems of today. "

TRY IT

I am a socialist not because I think it is a perfect system, but half a loaf is better than no bread. The other systems have been tried and found wanting. Let this one be tried—if for nothing else, for the novelty of the Thing.

—Swami Vivekananda

Nehru having thus set his ideas on socialism proceeded to work for a Democratic Socialistic State. He attached greater importance to public sector than to the private sector. Nevertheless he was very cautious towards the private sector. "I would beg of you ", he had pleaded on one occassion, " not to imagine that be cause socialism conceives of nationalised industry, therefore you must have all industry nationalised."

Socialistic Pattern of Society

Cautious though, Nehru's policy, the goal before India is fixed. While speaking in the Lok Sabha, in December 1954, he said : " The pattern of society that we look forward to is a socialist pattern of society which is classless, casteless." The 60th Session of the All-India Congress held at Avadi, in January, 1955, adopted the resolution aiming at a socialistic pattern of society. He defined socialist pattern of society thus : " We mean a society in which there is equality of opportunity and the possibility of everyone, to live a good life," and proceeded to lay great emphasis on removal of poverty first and the achievement of equality second. The Bubheneshwhar Resolution of the All-India Congress Committee had again clarified the position regarding the attainment of a socialistic pattern of society.

In conclusion, it may, therefore, be said that Jawaharlal Nehru had, through years of his experience, developed a deep faith in the ultimate success of socialism as the panacea of human ills—poverty and inequality. For him there seemed to be no other way of ending the object poverty, stark unemployment, gross inequality, and utter the degradation and subjucation of the people except through socialism.

OF INTEREST TO SMALL SAVERS

EFFECTIVE 1st APRIL 1965

POST OFFICE SAVINGS BANK

Increase in rate of interest

- 4% Tax-free interest on lowest monthly balances
- Deposits and withdrawals without limits
- Cheque facilities available
- Can be operated by adults and children

CUMULATIVE TIME DEPOSIT ACCOUNTS

Tax-free Maturity bonus

- For deposit of Rs. 10 per month, in addition to the present maturity value
  Rs. 15 for a 5-year account
  Rs. 50 for a 10-year account
  Rs. 100 for a 15-year account
  for new accounts opened and for old accounts with outstanding terms of 5 years or 10 years to maturity
- Proportionate bonuses for other amounts of monthly deposits
- Deposits into these accounts will qualify for deduction from income for tax purposes

NATIONAL SAVINGS CERTIFICATES (FIRST ISSUE)

Interest subject to tax

- In denominations of Rs. 10, Rs. 100, and Rs. 1,000
- Maturing after 10 years at Rs. 18, Rs. 180 and Rs. 1,800 issued to individuals only.

These certificates will be on sale from 1st June 1965. But, purchasers of 12-year N.D.Cs. from 1st April 1965 will be entitled to convert them into the new certificates until 31st December 1965.

NATIONAL SAVINGS ORGANIZATION
MINISTRY OF FINANCE, GOVERNMENT OF INDIA

DA 64/739

NEHRU
THE GUIDING STAR OF INDIAN DEMOCRACY

DR. S. RADHAKRISHNAN
President of India

Jawaharlal Nehru left an impress on different aspects of our life. There is not one side of life in our country which has not been affected by him. Nations, like individuals, suddenly get a spurt, mobilize, their resources, make a new start and determine their future. The last fifty years of our life has been a period of such shattering change. First Mahatma Gandhi, then Nehru. All the principles which developed during the period of the struggle were formulated in our Constitution. We had so many things to do but we tried to do all those things whithin the framework of democratic institutions. Ever so many countries emerged into independence after the Second World War. But many of them preferred to come under arbitrary and authoritarian rule. There are different kinds of democracy—guided, controlled, basic and popular. We adopted parliamentary democracy, the rule of law and representative institutions.

Guiding Star

Jawaharlal Nehru functioned as the leading member, the guiding star so to say, in the Constituent Assembly in the Provisional Parliament and the Parliament itself. He made this parliament the home of liberty and democratic practices. He attempted to do it and he succeeded to a large extent. He was tolerant even to the intolerant. He never proceeded by mere weight of numbers or majority rule. I remember two graphic instances which occurred in recent times. When the proposition was put forth that the Law Minister should become Attorney-General, it was set aside. When the Eighteenth Constitutional Amendment was proposed, it was taken up for consideration in Parliament; at the first stage it passed through but when he saw there was so much opposition to it, he dropped it. It shows how responsive he was to public opinion. His mind was not a dogmatic one but an elastic, hospitale one, ever ready to respond to expressions of public opinion.

That these democratic instincts got firmly rooted in our mind is illustrated by the way in which the transition was effected after he passed away—so smooth, so quiet and so democratic. The whole world was stirred deeply by the way in which we effected that transition.

Science and Technology

As a democrat he believed in the importance of the individual. No individual is to be thrown on the rubbish heap of humanity. He must be regarded as significant, as purposeful, and nobody—no State or organisation—should try to suppress the individual. The State exists for the individual, not the individual for the State. That was his cardinal principle.

In ever so many speeches of his, he referred to these things. If you want to give a chance to all the individuals of our country to develop, you have to increase your production, agricultural and industrial. So he adopted science and technology as the cardinal principle which we should apply to the development of our life. Whichever side you go, you see industrial projects, you see colleges of engineering, technology, etc., and you find that a new spirit has come over the country which makes science so important.

He was the Chairman of the Atomic Energy Commission. In a recent book by Beaton and Medox, it is said that Canada and India are the two powers which

are ever ready to become nuclear powers, and in the chapter on China, that book makes out that China in 1963 may make nuclear weapons; but India, if she wishes to do so, can do it faster than China. This is what Beaton and Medox has said. In other words we are adopting the principle of developing our scientific power and energy, but we do not wish to use them for any military purposes. We unqualifiedly declared ourselves to be in favour of developing nuclear energy for the purpose of developmental things.

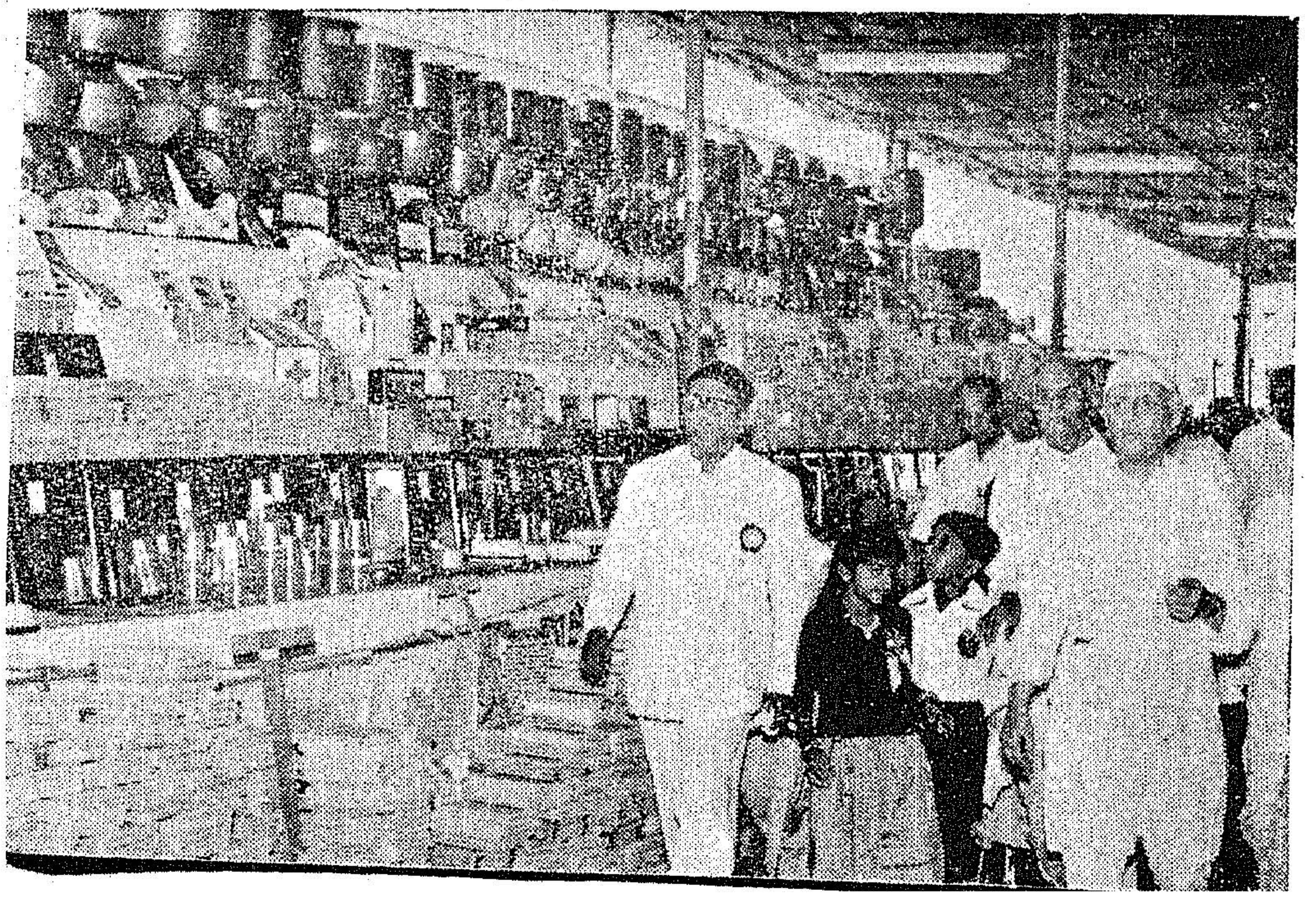
But the more important thing is not merely scientific achievement but developing a scientific frame of mind, scientific habit of thinking. Many of us are scientists in the class room but when we get back into our own homes, we burn in the fire of superstition which leads to so much fear, morbidity and mental distortion. These things are happening in the rural areas more than in urban areas. These are things which he protested against. He tried as much as possible to remove these superstitious habit of mind and things which have come down to us for ages. Some of them are good habits, some of them are bad habits. Bad habits we have to discard; good habits we have to adopt.

Great lover of Art

He loved children and children loved him. What is the good of loving children if we are unable to give them full scope for use of their surplus energy? If we cannot make them civilised human beings, there is no point in saying we love children.

Jawaharlal Nehru was a lover of beauty, of art. All these things made a deep impression on him and moved him. This world is a blend of laughter and tears. So

Nehru inagurated the School improvement Conference at Thekur, Ramanathapuram district in 1959. Here he is seen going around the gifts contributed by the public for the improvement of the schools after the inaguration of the conference.



many things in this world give rise to tears. Other things give rise to laughter. We have the great verse which tells us—on one side *veena-vadyam,* on the other side *ha hata ruditam*; on one side pretty women, *nari ramya,* on the other side, *jara jara vapuh*: broken dilapidated bodies. On one side *vidvad gosti,* assembly of wise men; on the other side *sura matva kalaha*: drunken brawls. We do not know what this world is. Is it *amrita maya* or *visha maya*? That is the question. Nehru's attempt was to reduce the visha side, the seemy side of things, to wipe away the tears from men's eyes.

He tried his best to give women a chance of expression, a chance of expressing themselves in this life.

Non-alignment

Most of all, in international affairs, he believed that we are living in a time when even the term Foreign Affairs is irrelevant. In an increasingly inter-dependent world, we are taking global views, world views; we are not trying to take a small view of this or that country. Narrow nationalism is a form of political bigotry. He felt that war is not inevitable nor is peace impracticable. He adopted the policy of non-alignment. What is the meaning of it? Not that we are not committed to anything, we are not isolationist; we do not wish to engage ourselves in this conflict for power which the great powers are waging. He therefore tried to steer clear and to have the power of independent judgment, of independent action, not merely as camp followers of this or of that particular group. His anxiety was that India should try to help, should try to mediate if possible; and we were committed to the policy of the United Nations. That has been our goal. We have sent our troops to the Ghaza strip; we sent them to the Congo; we sent one of our Generals as the Chairman of the Korean Repatriation Commission; the same General is working in Nicosia in Cyprus. We are not given to cutting ourselves away from world affairs. We wanted to do our best to help world affairs, to bring about some kind of peace in this world. That is what we have been attempting to do.

All these things require a temper of mind which we do not possess, which we have to cultivate. A new world requires a new kind of man, a man who is free from attachment, from any kind of hatred, from any kind of fear—*bhita raga bhaya krodha.* We must be devoid of attachment, of fear. A new world, a brave world and a petty generation do not go together. With all his love of nature, of art, of music, of literature, he gave us an example of a human being unique, great, a kind of human being which we should all try to emulate as far as we can.

Bhai

Bhai has inspired me in many ways and I have learnt much from him. What I value most of all is the lesson that life is not lived in compartments—personal life and public life are both guided by the same principles and one is but the projection of the other. His action flow from this belief as does his capacity to 'lead you to the threshold of your own mind instead of offering you the wisdom of his own.

– VIJAYALAKSHMI PANDIT

What was most dear to him was to create a new age, to build up a new society in which poverty did not exist, in which everyone had enough to eat and had an initiative to work hard– not to fill one's own pockets but for the betterment of an entire nation.

He became what he was—an ideal to his people—because he held fast to his own principles and refused to compromise with truth and integrity.

By his emotional richness, culture, utter sincerity as well as his very earthiness and belief in the common man, he was able to express the faith of an entire people who had willingly left their destiny in his hands. But one wonders whether the Utopia he visualised and worked for will ever come into being.

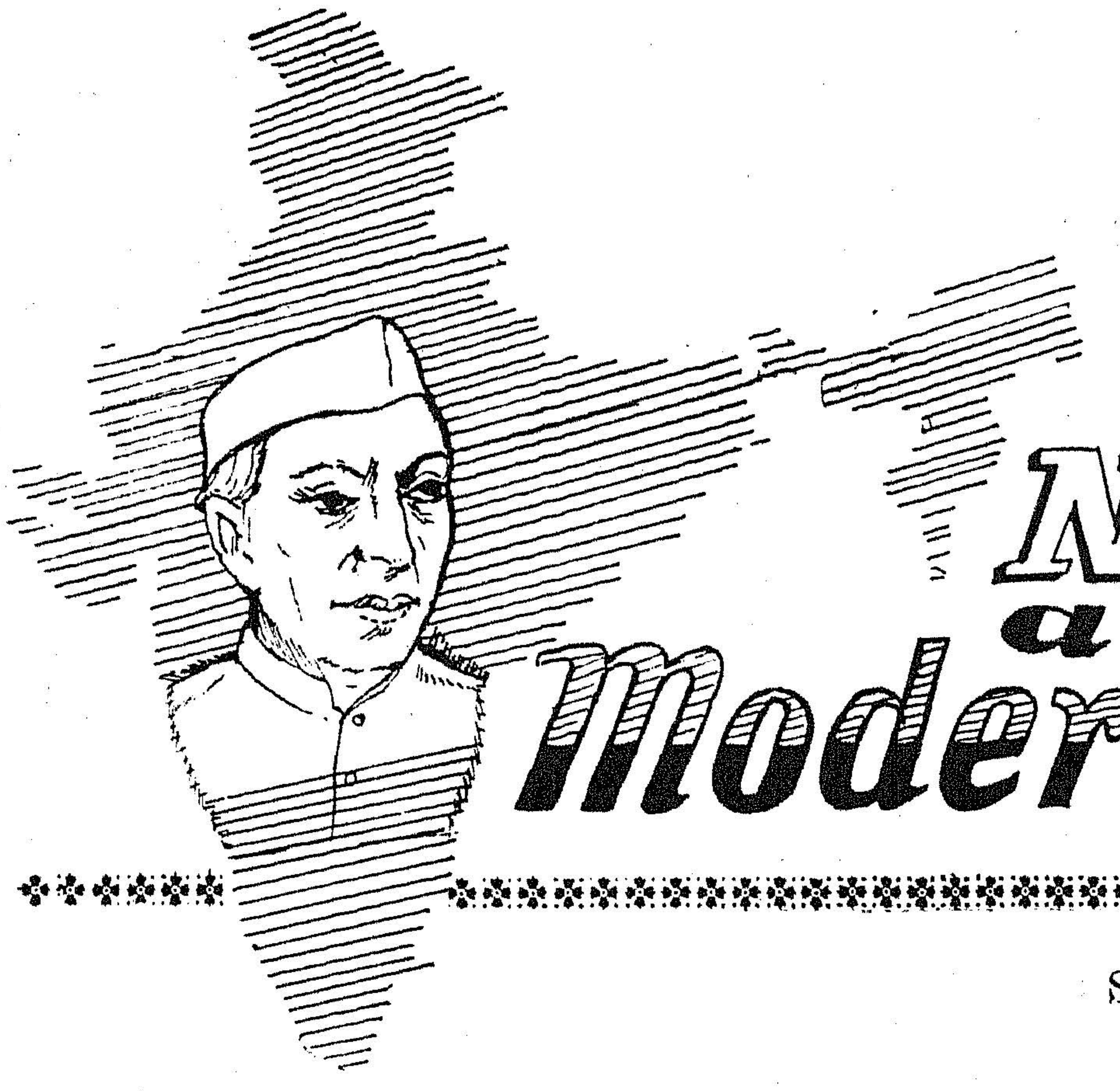
To see India at the pinnacle of her glory, which Bhai dreams of incessantly, can be achieved by him alone, if he so desires, by being himself—the Jawahar of yore and not merely a tired, ever burdened Prime Minister.

—KRISHNA HUTHEESINGH

WOMEN OF INDIA

You know, I am keeping interest in the progress and advancement of women of India. To the measure women go ahead, to that measure India will advance.

—JAWAHARLAL NEHRU



NEHRU and Modern India

SRI LAL BAHADUR SHASTRI
Prime Minister of India

It was only through science and technology that India could lift herself out of the centuries of stagnation and the depths of poverty. Only through science could the farmer flourish and factories increase their production. At the same time it should not be forgotten that science and rationalism, divorced from human values, could produce ruthless efficiency symbolised by the atom bomb. It was, not enough to have the mind of a scientist if one did not have the heart of a humanitarian. It was the greatness of Sri Jawaharlal Nehru that he had them both.

I should like to remind every man and woman in the country that so many things which today they take for granted are in the nature of a legacy which Jawaharlalji has left to the nation. He it was who in 1928 proclaimed that complete independence and not mere Dominion Status was the political goal of India—a goal which was adopted officially by the Congress on January 26, 1929. And on January 26, 1950 during his Prime Ministership, India became a Sovereign Independent Republic. It was he who took the lead in putting forward the concept of planned development for India even before the World War II broke out. He presided over the launching of India's First Plan in 1951 and during his lifetime, the nation made phenomenal, economic and technical progress. He it was who first pointed out that without socialism, democracy will not be complete and in his lifetime, socialism was accepted as the goal towards which we must move. It was Jawaharlalji who evolved the doctrine of non-alignment and peaceful co-existence to which an ever-increasing number of countries in the world subscribe. And it was his wisdom and counsel which, on many an occasion, reduced the tensions which were building up and removed the threat of war.

Yet it is not with his achievements alone, great as they were, that we should try to identify him. We should rather identify him more with the forces which he generated throughout the country; forces which imparted a new dynamism. It is for us to keep the flame burning, the Spirit alive.

There is hardly any aspect of Indian life—social, political or economic—to which he did not give a new impetus. Let us remind ourselves of some of the perils which he fought and brought under control and which, if we are not careful, may raise their heads again. He was, as you know, against Communalism. His attitude towards the minorities was one of equality, indeed of generosity. The secular State which he shaped was born out of the feeling so deep in his heart, that every citizen of India—whether he is a Hindu, or a Muslim, or a Christian, or a Sikh, or a

Parsee, or a Jew, or a Buddhist, or a Jain—has equal rights. Let all those who remember Jawaharlal with affection dedicate themselves to the task of national solidarity and pledge themselves to fight communalism, linguism and casteism, in whatever shape or form they may appear.

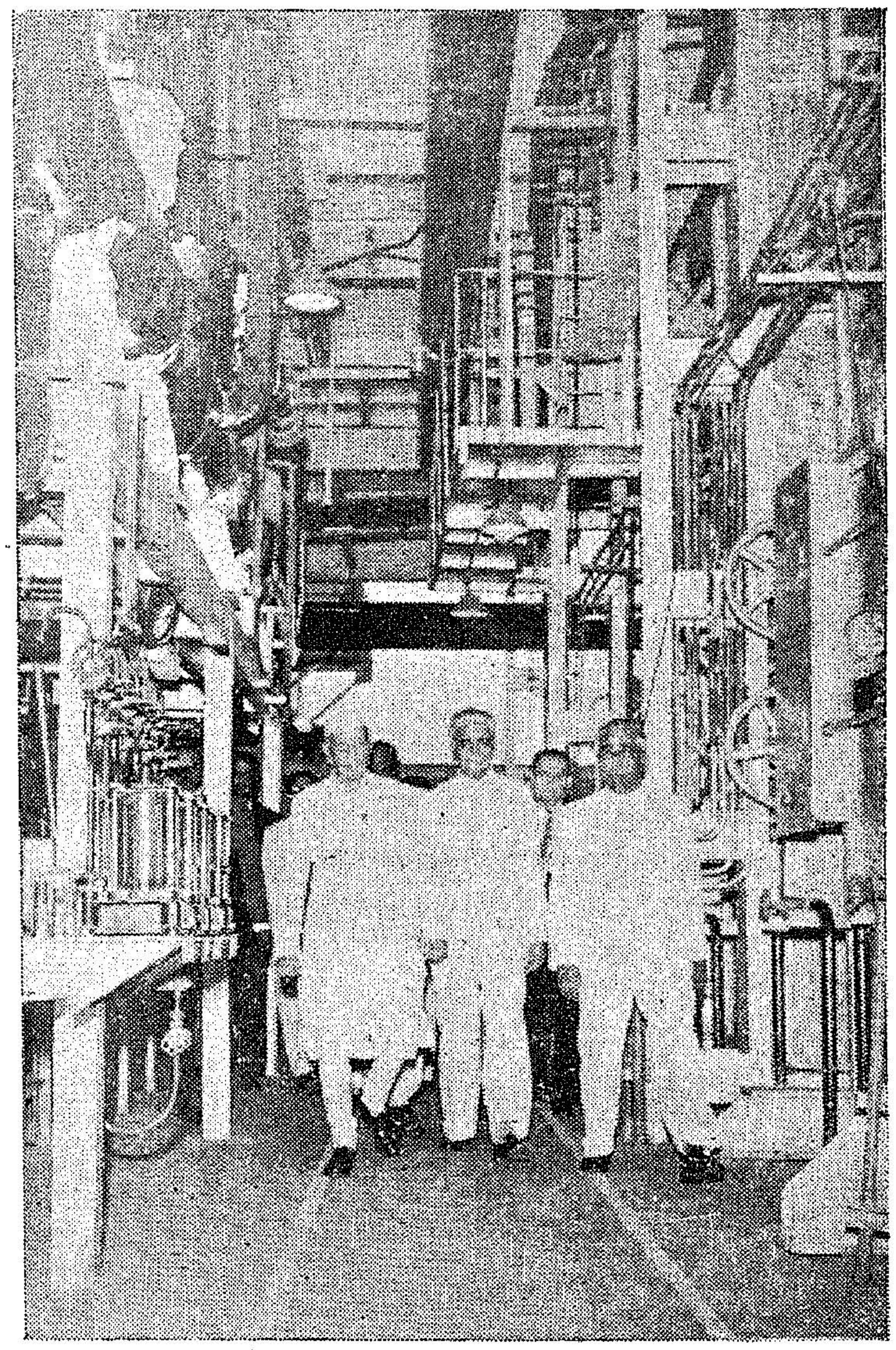
Humanitarian Approach

The same humanitarian approach was at the root of his thinking ; on economic subjects, his passion for planning and his desire to create a socialist society. He wanted to banish hunger, disease, illiteracy and all the ills that attend upon poverty (from this land) and towards this end, he sought the co-operation of everyone—of labour, of the business community, of the administration, of teachers and of people in politics. Speaking shortly after Independence, he had said that ours was a generation sentenced to hard labour in order that the vast potential of progress could be converted into actuality.

It was in this same spirit of love for humanity that he approached international problems. When he spoke on international affairs, he had only one thought—to promote peace. He did not take up positions calculated to help India in one way or another, but rather he thought of humanity as a whole. The same peaceful approach was to be found even when India herself was a party to a dispute. Twice in his lifetime, India was exposed to naked aggression. Even while fighting invaders with the force of arms and the gallantry of our soldiers, he never abandoned the peaceful approach. He went to the U.N. over Pakistan's aggression. For Jawaharlalji, no other course was possible for he believed in peace and in settling international disputes by peaceful methods. We cannot be enemies for ever he declared, referring to Pakistan in 1950. This is as true today as it was when he uttered it. And in the same spirit of peace, he accepted the Colombo proposals regarding Chinese invasion without any reservation. We must, he used to say quoting Gandhiji, look at international problems not with bloodshot eyes, but with eyes which are clear.

Devotee of Science

Jawaharlalji was a great devotee of science. It is only through Science and Technology that India could lift herself out of the centuries of stagnation and the depths of poverty. Only through Science could the farmer flourish and factories increase their production. But his scientific approach was not something different from, but an integral part of his human approach to all the problems of life.



Jawaharlal Nehru at the Neyveli Thermal Plant in 1963.

He was at once a visionary and a scientist. The Scientific spirit is an attitude, rather than an aptitude. It pertains to the mind. It should not be confused with manual skills or mechanical devises. It is based on a passion for truth, truth sought relentlessly, rejecting dogma and doctrine, through actual living experiment. It is not without significance that Gandhiji chose to call his autobiography " The Story of my Experiments with Truth ".

Let us not lose the capacity to make experiments, to try things out and to discover the truth for ourselves. Truth is not something which is inherited not something which is prescribed by authority. Science rejects authority. No scientist would defend a theory by quoting another. Gallileo, Newton, Einstein and now Narilkar have upset the theories built up by their predecessors. Science is always revolutionary. The slogans which dominate politics and the superstitions which sometimes envelope our daily life can be dispelled only through a scientific approach, a rational approach to life which Jawaharlalji always had.

TWO THINGS

Two things were uppermost in the mind of our late Prime Minister—the creation of an atmosphere of love and harmony in this country and the creation of mutual understanding and universal goodwill in the world. These were ideals he constantly cherished and successfully carried through and his life will continue to be an illumination and a guide to all of us in the discharge of our functions.

HIS HIGHNESS MAHARAJA SRI JAYACHAMARAJA WADIAR BAHADUR

Governor of Madras

At the same time, let us not forget that science and rationalism, divorced from human values, can produce ruthless efficiency symbolised by the atom bomb. It is not enough to have the mind of a scientist if we do not have the heart of a humanitarian. It was the greatness of Jawaharlalji that he had them both. Indeed, he was at pains to emphasize how important it is, to quote his own words, " for the human mind and human spirit to control science and direct it in the right direction. The great path of science has to be tempered by something and that something ", he said " is spirituality ".

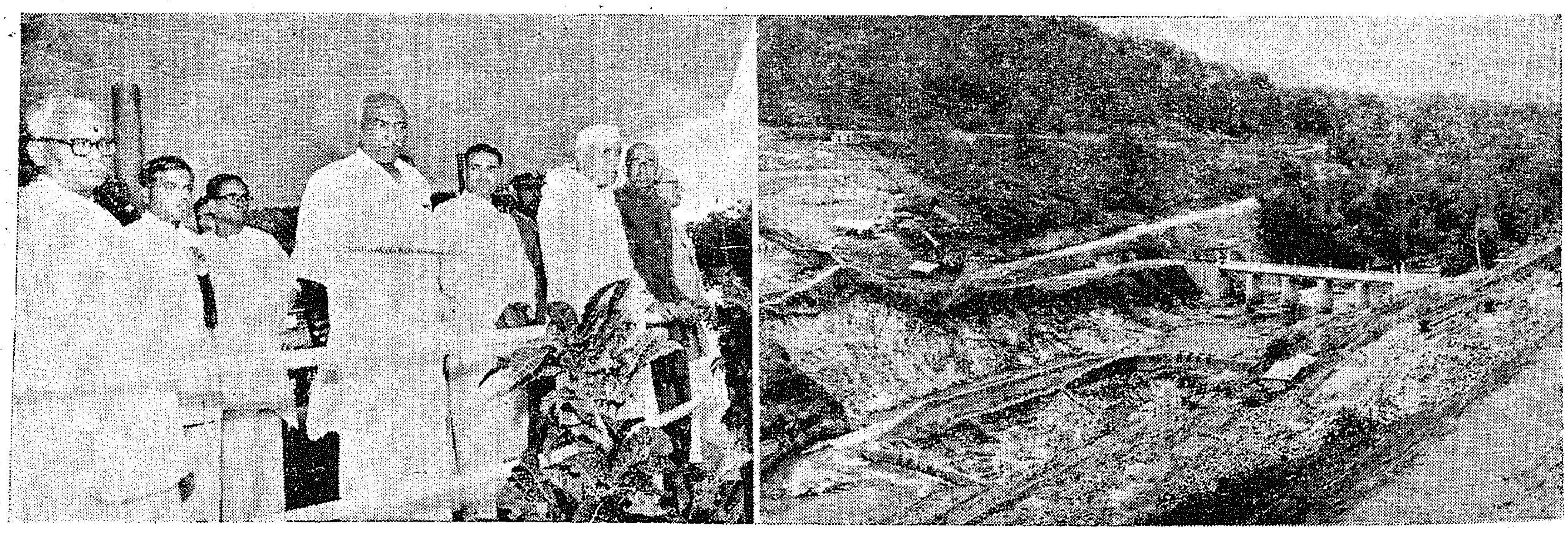
As long ago as 1947, speaking in the Constituent Assembly, he said :

" We hear a lot about the atom bomb and the various kinds of energy that it represents and in essence today there is a conflict in the world between two things, the atom bomb and what it represents and the spirit of humanity. I hope that while India will no doubt play a great part in all the material spheres, she will always lay stress on the spirit of humanity and I have no doubt in my mind that ultimately in this conflict that is confronting the world, the human spirit will prevail over the atom bomb. "

A Nation Does not Die

In the 17 years of independence, India has lost many great men who had waged a non-violent war against foreign domination. Gandhiji, Sardar Patel, Maulana Azad and now Jawaharlalji himself, who, fortunately for us, presided over the destinies of free India through the most difficult period of her history, are no more. But the country whom they served so devotedly lives and is moving on the road to prosperity. As Jawaharlalji had said rightly in 1949, " Nation goes on and on, A Nation does not die ".

It will be for the youth of today to assume the responsbility tomorrow of running the affairs of this great country. Let the humanism and the scientific spirit which Jawaharlalji had in such abundance, enrich your hearts, ennoble your minds and guide your actions.



Jawaharlal Nehru who inaugurated the Parambikulam-Aliyar Project in October 1961 is seen viewing the site.

THE NEHRU ERA

Smt. INDIRA GANDHI,
Union Minister for Information and Broadcasting.

There were three major achievements of Nehru in addition to the role that he played in securing freedom for the country. These were : initiation of concept of economic planning, establishmen of democratic process and policy of non-alignment.

Long before independence, Nehru had introduced into the Indian National Congress a concept of planned economy. This was an extremely difficult task at that time as many people could not realise its importance and, therefore, opposed it. It was entirely due to the initiative and perseverance of Nehru that when India become free, she had already a definite economic policy and could, therefore, settle down to work without losing time. Two Five-Year Plans have since been successfully implemented but there have been difficulties in the Third Five-Year Plan mainly due to the Chinese invasion of India.

Nehru had unflinching faith in democracy and had it not been so he could have become a dictator any day.

India is a vast country with contrasts and contradictions and it was indeed a pioneering effort to establish a modern democratic system in it. The monumental Indian constitution is a tribute to Jawaharlal Nehru. Since her independence, India has held three general elections and democratic process has come to stay.

When India became free, the world was divided in two hostile blocks. Nehru decided that India would not align herself with any of those blocks and would follow an independent policy based on the merits of each issue. This did not mean that India remained neutral on problems faced by the world. Today a majority of the nations of the world are following the policy of non-alignment and there is better understanding of it.

NEHRU as humanist

SRI SHRI PRAKASA

Having had opportunities for more than 45 years to be associated with Sri Jawaharlal Nehru in public life, having enjoyed his personal friendship throughout these long decades, having seen him in all possible situations such as, those of personal difficulties, domestic, embarrassments, frustrations in public life, anxieties of high office, and having joined him in sports and amusements, the one thing that I always marked in him, and marvelled at, was his essential humanism. He was just a man wherever he might have been, and in whatever position he might have functioned. He never pretended to be a superman nor certainly was he ever sub-human.

"Humanism" can mean many things ; and it would be just as well to scrutinise Jawaharlal's life and work from the many aspects that the word "humanism" presents.

Humanism

"Humanism" may mean conducting oneself, whatever one's position in life might be, as an ordinary human being with all his weakness and strength ; with all his virtues and vices ; with all his urges and ambitions. "Humanism" can also mean the manner of behaviour of an essentially good man who is kind and gentle ; courteous and considerate, generous and charitable.

In a way, it is not difficult to study Jawaharlal because, to all outward appearances, he was an ordinary human being, just as we all are. Though a world-figure and a person who had attained great eminence, he never tried or wanted to keep himself aloof from the common run of men and the ordinary concerns of life. He was credited with no miracles such as surround persons who become celebrated. Greatness is always inclined to attract all manner of men and women who as worshippers, admirers, or hangers on, invest their heroes with super-natural capacities of being able to do wonders.

Though Jawaharlal's personal friendships were strong and firm, though he was always faithful to and anxious to help his comrades and colleagues, he actually never either wanted or succeeded in having a set of persons closely connected with him and always keeping about him, which is such a common sight seen around all who become leaders of men in any department of life, at least in our country. He thus gave no chance to anyone to present him in any exaggerated shape or form before the public gaze. He was just human, and behaved and reacted as any human being would do to the varied situations in which the lot of man, whether great or small, is invariably cast.

Let us, therefore, study and try to understand his humanism as an ordinary human being. We as common men and women of the world, all like to be blessed with good health, happy family and comfortable home, with enough of material resources to enable us to fulfil our ambitions, to have a proper position in social life, and be thought of well by others.

Jawaharlal was essentially human inasmuch as he was not above these common characteristics of man.

He took great care of his body. He was intensely devoted to his family. He gave every service and respect to his parents, was most affectionately attached to his wife and sisters, extended help and sympathy to his relatives, and paid the greatest amount of care and attention to the bringing up of his daughter and grand-children. He had no pretentions like so many so-called great have that they were supremely indifferent to their physical needs, did not care for their families, and that in their so-called public service, they neglected and sacrificed all their own personal interests. Jawaharlal never did anything of that sort and all honour to him for it. He always lived a life of the very wealthy and highly placed, entertained lavishly, and did not deny himself any physical comforts in the matter of good food, good clothes and good surroundings. He had, at the same time, the great urge for freedom, both individual and national. He had doubtless the ambition to be the leader of his fellow-country-men, and also influence and inspire the world to high idealisms, such as he himself entertained.

Responsive to Public Opinion

He was very responsive to public opinion and always had his finger on the pulse of the populace. To give an example, I discovered, almost immediately after taking up the Governorship of the composite State of Bombay in 1956, that Maharashtrians were wanting a separate State for themselves and did not like Gujarat to be tacked on to them as continued to be done even after the new alignment of linguistic States. I feared that the situation would get worse and worse as time went on and might get completely out of hand, and so, strongly recommended to the Centre that Maharashtra and Gujarat should be bifurcated. Jawaharlal and others at Delhi did not agree though the President, Dr. Rajendra Prasad, was of the same view as myself. Late in 1958 when Sri Jawaharlal, as Prime Minister, came to unveil the statue of Shivaji at Pratapgarh, in the Maharashtrian district of Satara, there were hostile demonstrations against him right from Poona to Wadi, of which few could have had any ideal before.

This was followed, early in 1959, by the annual session of the Indian National Congress at Nagpur ; and when I broached the matter again to Jawaharlal there, he felt that there was no escape, and that we would have to have separate Maharashtra and Gujarat.

It was soon announced that the separation would take place as early as possible. He later again visited Poona ; and the very people, who had held fierce hostile demonstrations against him with the usual black flags and "go back" slogans before, became "Nehru mad" as a friend said at the time. The whole of Poona came out in the streets to welcome him. He received the most enthusiastic acclamations and adulations everywhere, and thousands of white pigeons were released all along the route as symbol of peace and goodwill. Jawaharlal made no secret of the fact that he was very pleased.

Real Friend

Public ovation always gave him new life. He was truly human. There was doubtless vanity in his nature inasmuch as he wanted to have the good opinion of every body in his favour. There was, however, no pride in him. He was not stuck up. He never had a "What do I care for you ?" aim about him. He was appreciative of the real heartfelt feelings of the people at large and readily yielded to them.

Then, let us study his humanism in the other aspect of a kind and gentle person, considerate to his friends, generous to his opponents and charitable to all. That he was a kind-hearted person and gentle in his approach, was known to all who had any occasion to come in contact with him.

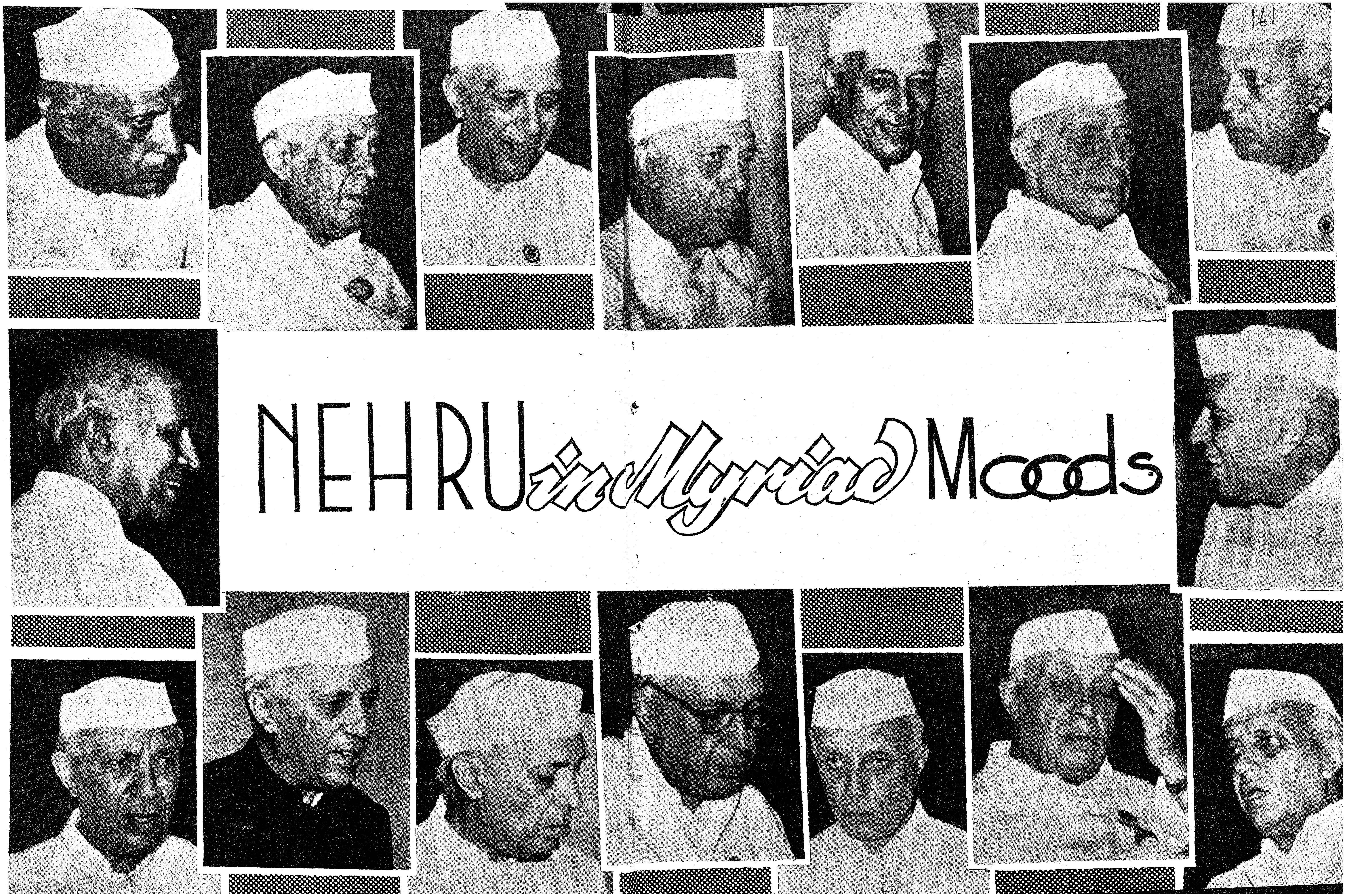
He was very sensitive to the sufferings of others and his reaction was immediate to try to relieve pain wherever he saw it. Regardless of his position as Prime Minister, he would begin massaging the body of a fellow member of a committee if this friend suffered from some sudden pain.

When he and I shared to same room in a hotel at Mussoorie, during Mahatma Gandhi's tour in Uttar Pradesh in 1929, I happened to develop a terrible headache late one evening. It was the latter part of October when it was cold enough on that hill station. When Jawaharlal came back about 10 at night and found me writing in agony, he at once rushed out and briskly walked quite a mile to the nearest chemist shop to bring some tablets that gave me immediate relief. I was very greatly surprised when Jawaharlal told me on one occasion that he had never suffered from headache and so did not know what it was like. This was certainly most unusual. I wonder if there are many persons in the world of today who can say as much.

Lover of books

He was very fond of the company of cultured women and neatly-dressed children, and was most attentive and helpful to them in piloting them through crowds and in other ways.

He loved flowers and trees, and always wanted them to be properly tended and nourished.


NEHRU in Myriad Moods

It hurt him even when anyone maltreated a book. I remember his telling our common friend Sri Mohanlal Saksena, with whom both he and I were once staying at Lucknow, that a book was a living thing and must be treated properly when he found that his host was not sufficiently considerate to the books that he saw lying ill-cared for on shelves.

Though born in a family and community that were non-vegetarians, he had at one time under Mahatma Gandhi's influence, given up meat-eating. In fact, that time he discarded even smoking. Jawaharlal had often been my guest at my home in Banaras (Varanasi) and liked my vegetarian food which was simple as we did not use many condiments with endless spices. He told me that he relished my food very much as Kashmiri food proved unwholesome and unpalatable to him. He asked me if I could give him one of my cooks. I actually sent one at one time to him. He later started both eating meat and smoking, but, to the last, he seemed to prefer vegetarian food, and when there were no meat-eating guests with him, he preferred vegetarian food.

Animal Lover

Meat-eating, though it may indirectly involve a certain amount of indifference to the pain inflicted on animals when they are slaughtered for food, is not exactly the same thing as being positively unkind to them. Many of us vegetarians are really very cruel to cows, for instance, which we prefer to worship as mother, not to speak of donkeys, bullocks and other animals. Jawaharlal liked to fondle with dogs and had a couple of pandas—that looked something like monkeys—with whom he used to play every morning after breakfast. He even reared tiger-cubs. He was very impatient with persons who ill-treated animals and was very averse to vivisection and other practices which scientists indulge in for purposes of experiment, in order to discover medicines for ailments of the human body.

He gave away freely any money, that he had, to causes for the relief of human suffering. He had often entrusted me with money to be given anonymously to fellow-Congress workers who may be in need, as so many of us always were.

A Generous Opponent

Apart from being charitably disposed so far as many was concerned, he is deserving of greater praise and admiration for his generosity to political opponents. I do not remember his getting into unseemly controversies of a personal nature even when bitterly attacked himself.

In the course of his public life, it was noteworthy, he would invite those, who had been his violent critics and even traducers to various high officers in his gift, in his political party or his Government. Many of his ungenerous critics have been given coveted assignments like those of President and Secretaries of Congress Committees and memberships of legislative bodies, and many similar others have been invited by him to be Governors, Ambassadors and Ministers.

I have never known him carrying any grudge or ill-will and have always found that as soon as a debate was finished all controversies were forgotten and persons ranged in the opposition were to him again as they were ever before.

His kindliness and generous impulses made him a very humane individual. He abhorred war, and if he struggled to the last with every ounce of his energy for universal peace, even when his fellow countrymen ridiculed him and accused him of weakness and pusillanimity, it was because he was supremely human and compassion was second nature with him. He was always anxious to avoid unnecessary suffering to innocent men and women of the world such as war invariably entails.

Secret of His Greatness

Nehru was truly human—human as a family man, human as a friend and comrade human in his approach to public problems, human as a leader of men.

And if he was so, it may, well be asked : how was he different, as he must have been to the common run of human beings that made him great ?

LEADER OF MANKIND

Jawaharlal Nehru not only brought his country to nationhood but to greatness. This was the work of a human, cultivated, intelligent man, who was, above all, touched by the inexplicable magic of the leader. And it was no small part of his genius that he left others so well fitted to carry on his work. Men like Nehru belong to all of mankind.

—*John K. Galbraith*

The fact, is, the qualities that made him distinguished were really his human qualities, such as, all of us can inculcate in ourselves even if we cannot attain the fame and eminence that he did, for in the very nature of things, all cannot do so. We can by imbibing these virtues, make ourselves as useful in our own comparatively limited spheres of activity as he did on the wide stage of the world.

These qualities are capacity for hard work, sense of responsibility and courage. There was no laziness in his nature, and really we all also can work hard if only we want to and thus eradicate the stigma of laziness that rightly attaches to us. Then, he was a very responsible person, always meaning what he said, and doing what he offered to do. This is also a human virtue, and we can all cultivate it. We very seriously lack this quality and that is what is causing all the confusion in our social and economic life. We would all be the better if we turned ourselves into responsible citizens who could be depended upon to do the right by fellow-men in all circumstances.

Above all, he was a very fearless individual. That is also no super-natural quality for all human beings can be courageous and not shirk from doing the correct thing for fear of this or that pain or penalty.

Noble figure

In Nehru, thus, we see the picture of a true, good and noble figure of a human being with no super-physical capacities and no super-natural deeds to this credit. He was just natural, and so human.

His humanism while worthy of all admiration, is also capable of emulation ; and the greatest tribute that we can pay to his memory, is to imbibe in ourselves the human virtues that he possessed ; and thus make ourselves, in our own way, truly worthy citizens of the land which he helped to make free and great, and which he has bequeathed to us and to the generations that are to follow, to keep as such—unsullied and inviolate for all time to come.

—*Courtesy* : *A.I.R.*

NO ROOM FOR VIOLENCE

Violence too often brings reaction and demoralization in its train, and in our country especially it may lead to disruption. It is perfectly true that organised violence rules the world today and it may be that we could profit from its use. But we have not the material or the training for organised violence, and individual or sporadic violence is a confession of despair. The great majority of us, I take it, judge the issue not on moral but on practical grounds and if we reject the way of violence, it is because it promises no substantial results. Any great movement for liberation must necessarily be peaceful, except in times of organised revolt.

—Jawaharlal Nehru

Nehru's Vision of India

SRI FRANK MORAES

Nehru's finest hour belongs to the years before independence, those radiant years of struggle and sacrifice which preceded freedom. Though he first met Gandhiji at the Lucknow Congress Session in 1916 he was not actively associated with the Mahatma's politics until some three years later, and it was in December 1921 that he first went to jail.

What drew Nehru to the Mahatma ? I think it was the rebel in Gandhiji, a man who hated injustice and cruelty, who refused to be content with the mere enunciation of lofty principles but insisted on action which drew the one to the other. Like the Mahatma, Nehru saw freedom not only in terms of political independence but in the social and economic uplift of the masses. Freedom to Nehru was meaningless unless along with freedom from political bondage came freedom from economic servility which meant the welfare of the masses.

His vision of India

This vision of a free India fired Nehru's mind when in the summer of 1920 he was confronted for the first time with the stark spectacle of peasant India. Hearing of a march on Allahabad by some peasants he decided to visit their encampment on the banks of the Yamuna. What he saw distressed and horrified him. It was a world completely new to Nehru.

Always after that Nehru saw India in terms of the oppressed and hungry peasants. While he shared this vision of India with the Mahatma he differed with Gandhiji on the reluctance of the older man to define his political and economic objectives clearly and to give them an unequivocal character and content. Some of the Mahatma's ideas seemed to Nehru medieval and revivalist.

Nehru's socialism seems to have acquired a more definite form and character around the late 20's when in March 1926 with his wife, Kamala, and his daughter, Indira, then eight, he visited Europe, staying there for a year and nine months. It was fourteen years since Jawaharlal was last in Europe, and the 21 months he then stayed there mark a decisive turning point in his life. They enabled him to graft on his awakened nationalism an internationalism which viewed India not in isolation but as part of a world community whose fortunes impinged on her almost as vitally as her own internal problems did. One offshoot of this developing interest in the outer world was that it enabled him to formulate an attitude of mind, with which the more educated of his countrymen grew familiar and which he was able to translate almost automatically as his foreign policy when India became independent.

In this again Nehru proved to be a perfect complement to Gandhi, in the process projecting the India of Gandhiji in terms which not only the world outside but the educated, forward-looking youth of India could understand. He did more than rationalise Gandhiji and Gandhism. If the Mahatma made Indians aware of India, Nehru made them aware of others. He gave an outgoing, objective glow to Gandhiji's largely subjective ideas. Individuals interested Gandhiji. The masses always magnetised Nehru.

Visit to Europe

His visit to Europe persuaded Jawaharlal that India's struggle for freedom had a global significance as it later proved to have since the subsequent liberation of India signalised not only the liberation of Asia but that of Africa, and he was convinced that India's progress

should be part of the broad stream of world progress. His foreign policy when India became independent stood for anti-colonialism, the non-alignment aspect was a slightly later development. Another out come of this visit was reinforcement of his socialist beliefs which now acquired a more coherent form and which were to be further consolidated and congealed during his next visit to Europe in the late 1930's. The visit covered some six months from June to November 1938, and coincided with the Anglo-French betrayal of the Czechs at Munich. On this occasion Neville Chamberlain's equivocal attitude to Nazism and the British Labour Party's lukewarm support for Indian independence equally irked Nehru.

The two visits, separated by a little over a decade, are landmarks in the metamorphosis and development of Nehru's thinking. He was a parlour Socialist when he visited Europe in 1926 and though even then he felt that nationalism was not enough and that freedom acquired reality only with the economic betterment and awakening of the masses he was not clear about the means he should adopt to accelerate the economic regeneration of his people. In between his two visits, particularly during his many spells in prison in the early 1930's, Nehru had increasing opportunities for study and reflection and he spent much of his time in prison reading Socialist and Marxist literature and relating the ideas he imbibed to the practical needs of the independent India of his dreams. When he went to Europe again in 1938 his views on many important political and economic matters, including socialism and internationalism, had crystallised. They were to alter very little after that except that at that time his internationalism spelt itself out as anti-colonialism and anti-racialism but not as non-alignment.

Consistent Thinking

Nehru's thinking, like Gandhiji's, followed an amazingly consistent pattern over the years, and though at times he adjusted his action to suit Gandhiji's policies he never compromised on his thinking. From 1927 when he returned from his prolonged European tour to 1947 when independence came, Nehru advocated in the main the ideas he was to implement when he became India's Prime Minister. He insisted that nationalism was not enough and that India should see herself in the larger mirror of world developments and upheavals. It was he who by rationalising the Mahatma's ideas, drew the revolutionary middle-class intellectuals to Gandhiji's banner. He differed with Gandhiji's views on machinery and modern civilisation, resented his strong stress on the religious and spiritual aspect of the civil disobedience movement, objected to the Mahatma's idealisation of poverty and suffering and saw no special virtue in a life of asceticism. He accepted non-violence, but as a practical weapon, not as a principle.

As far back as 1931, at the Karachi Session of the Congress, Nehru sponsored a resolution on economic policy which advocated for the first time the nationalisation of key industries and services. Two years earlier the All-India Congress Committee, assembling in Bombay, had considered a recommendation, at the instance of the then United Provinces Provincial Congress Committee, for the adoption of an economic programme on socialist lines. In his autobiography, Nehru envisages a Socialist India free from the tyranny of feudal elements such as the Princes, an India where political freedom and planned economic development would march together. Less than 20 years later the Congress at its Avadi Session was to usher in a Socialist blue-print for India.

Nehru Doctrine

" India " Nehru once declared " is a land of destiny". His vision of India was messianic and he saw her as a bridge between contending forces and peoples within the country and outside. Internally he spoke in an idiom which India's people instinctively understood and which with the challenge of freedom and partition they were inspired and resolved to implement. Because he represented an unusual and finely tempered combination of East and West. Nehru was ideally suited to be a bridge between the Occident and the Orient. Internationally too, he spoke to the peoples of the world, both independent and dependent, in a language which challenged the first and held hope for the second. More than anything else the combination of these circumstances fired by Nehru's evocative personality and mind, projected an image of India and gave that image an influence and importance which had neither the sanction of military strength nor of industrial power.

What might be called the Nehru Doctrine emerged spelling out a policy and philosophy attuned to a newly decolonised country in a period of transition from colonialism to independence and at the same time providing a platform from which the deimperialised West could adjust its sights. The Nehru Doctrine gave a legal status to the concept of " sovereign equality " in its application to newly independent countries, one expression of that equality being non-alignment and its adjunct of panchshil or the Five Principles.

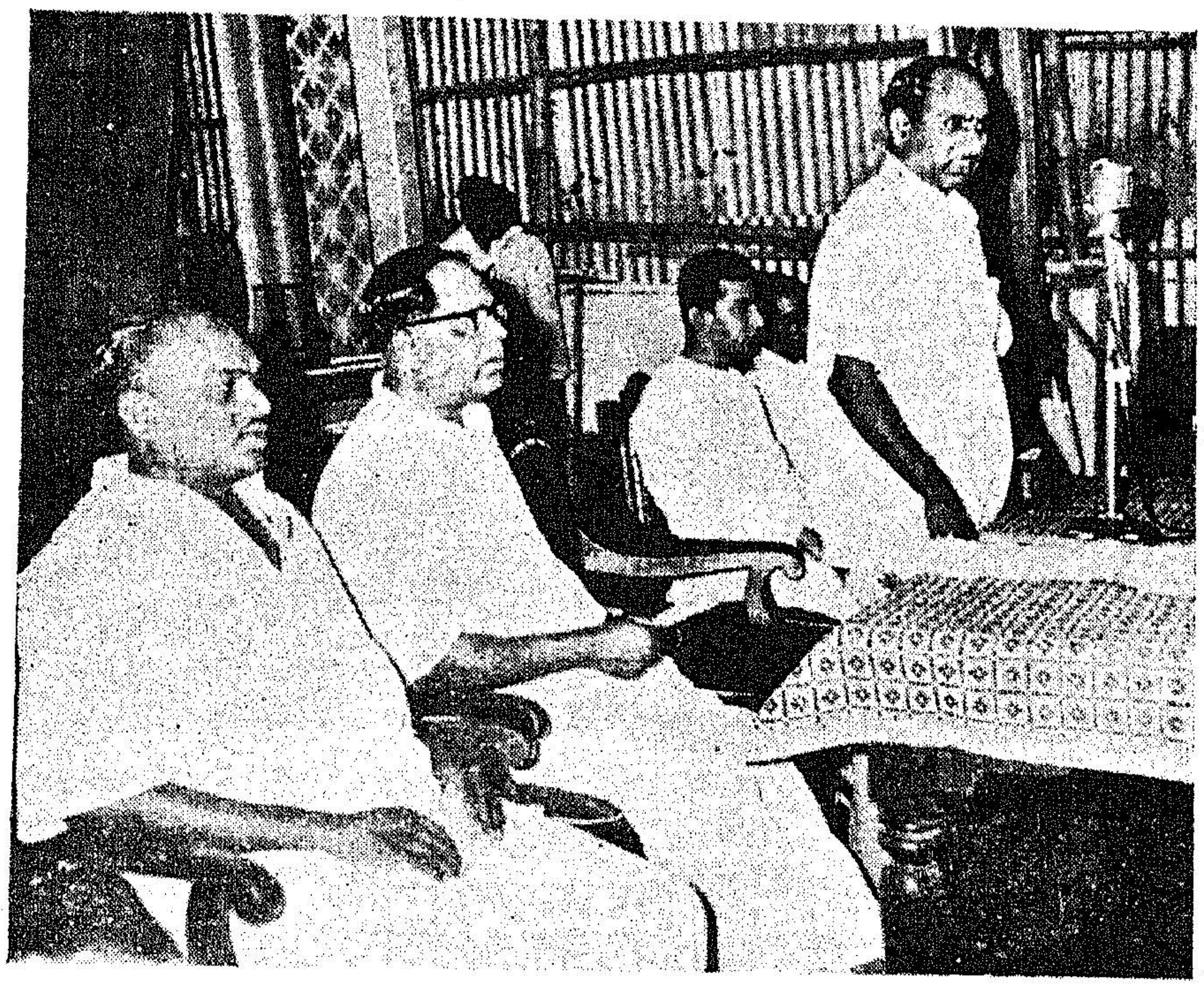
Nehru undeniably produced or rather activated a certain psychology in the Indian people, and in doing so changed the mental and social climate of the country. By refusing to abuse the almost unlimited power that the people's veneration gave him, he implanted in them a real respect for democracy and democratic ways of life. The Constitution he ushered in for India was truely democratic. Despite his resort to the Preventive Detention Act and the Emergency regulations which he invoked to the minimum, he was genuinely concerned with the growth of democratic traditions, with fostering the freedom of the press, the independence of the judiciary and respect for civil liberties. To a lesser extent, again by personal example, he encouraged, though he did not succeed in firmly imprinting, the secular idea in Indian minds. His passion to uplift the people and raise them from the degradation of poverty, to make them more outgiving and forward-looking communicated itself to the country, and Nehru's ideals of the welfare state and of planning have come to stay though democratic socialism will probably assume a different and less doctrinaire pattern than he planned for it.

Secret of Nehru's hold

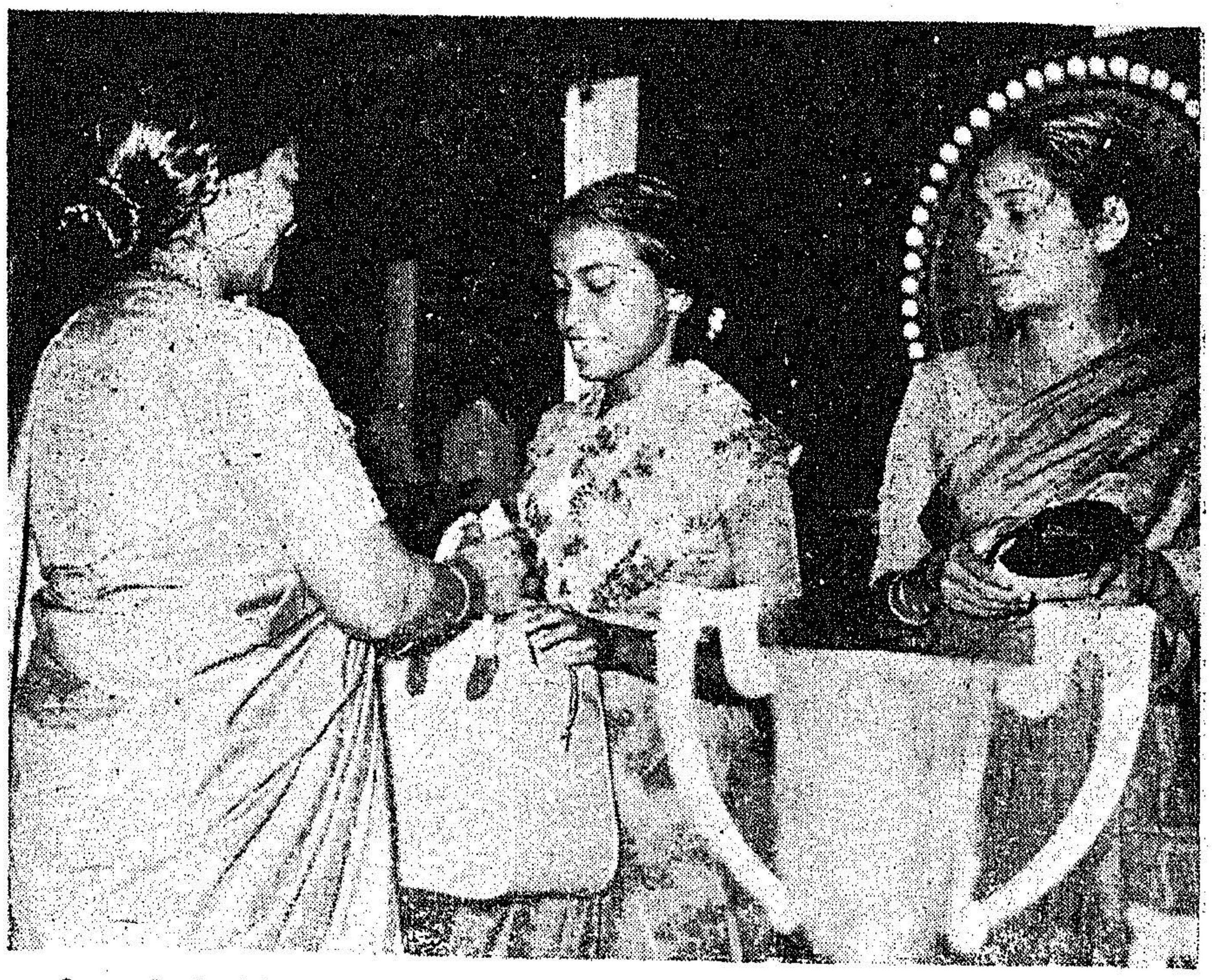
India would have been different without Nehru. She became the bigger for his presence. He used his magic hold on the people to build the India of his dreams and in many ways he achieved his purpose, at least in so far as he set new sights for the Indian people carrying them with him some way to the goal. Like all men, however great, Nehru was human and fallible and he made mistakes. Because of the tremendous pinnacle of power he occupied, in isolated but splendid eminence, his mistakes in the short perspective of our time are perhaps magnified beyond proportion. History has yet to assess him. He helped decisively in the creation of freedom for a country which had not known independence in the present-day sense for almost a thousand years, and the question inevitably arises and will be discussed whether Nehru's seventeen years of power were long enough to erase the memory of aeons and to build anew on fresh foundations.

What was the secret of his overwhelming, compulsive hold over India and her myriad people ? Emotionally the people's loyalty to and love for him flowed from the sacrifices he had made for India before independence but intellectually it was rooted in the people's faith in a man who, like the Mahatma, believed in certain basic principles and knew his mind. Above all Jawaharlal stood out as a pre-eminently civilised human being an unusual blend of the ancient and the modern, intellectually and instinctively democratic but also with much of the autocrat in his make-up, a man anchored to deep loyalties and faiths who tried to the best of his tremendous ability and determination to put them into practice, a man often guilty of impatience from the most selfless of motives, often impulsive and at times mistaken but of a rare sensitiveness and compassion whom India and the world will remember as one who pursued the right according to his lights and who, however he might have failed, sought always to serve India.

—*Courtesy : A.I.R.*



Sri A. Padmanaban, Collector, Salem district, is addressing the gathering at the Salem Five Year Plan Publicity Week Celeberations.



Smt. Jothi Venkatachellum, Minister for Public Health, took part in the Anniversary Celebrations of the Queen Mary's College and distributed prizes to the Students.

NEHRU AND THE Atomic ENERGY PROGRAMME

DR. H. J. BHABHA, F.R.S.
Chairman, Atomic Energy Commission

One field of nation-building activity in which India has progressed rapidly since Indepence, is the newest field of human scientific endeavour, namely, the development of atomic energy. Indeed, while the country is economically still a developing nation, in the field of atomic energy she is already bracketed with the half-a-dozen most advanced countries in the world.

This progress, however, would not have been possible but for the great vision, imagination and courage of Jawaharlal Nehru who, as Prime Minister and Minister-in-charge of Atomic Energy, took the keenest interest in this field of work.

For Jawaharlal Nehru the supreme task of the age was to lift mankind from its age-old state of bare subsistence to a social level which provided security, material in plenty and, above all, the opportunities for fulfilment and a higher life to all. He knew that this aim could be achieved through and only through science and its application; and he believed profoundly that India could become a great nation, again, only by basing its way of life on modern science, and he regarded atomic energy as the spearhead of scientific development, something that would set the pace for the rest of our scientific progress in India.

Soon after the creation of the Department of Atomic Energy in 1954, a conference was held in New Delhi on the development of atomic energy for peaceful purposes in India. Inaugurating the conference, the late Prime Minister emphasised the importance of the development of atomic energy for peaceful purposes. "It is more important, relatively speaking", he said "for the underdeveloped countries than for the more developed countries because the more developed countries have got more resources".

He supported atomic research and development from the beginning and held personal charge of the Department of Atomic Energy from the time of its creation in 1954 till the very end. He took the keenest interest in the programme of atomic energy work and visited Trombay on many occasions.

Inevitability of Atomic Revolution

In 1957, while formally inaugurating the Atomic Energy Establishment, Trombay, and *Apsara*, the first reactor to become critical not only in India but in whole of Asia, excluding U.S.S.R., he said, "We in India and, in a greater or lesser degree in other countries in Asia, are involved in raising the standard of living of our people. Some people may think that the development of atomic energy is not directly related to the question of economic improvement. But we must remember that few things, that we do, produce results immediately...Thus as the Industrial Revolution went ahead whether people liked it or not, so this Atomic Revolution has something inevitable about it. Either you go ahead with it or others go ahead and you fall behind and drag yourself in their trial."

In recognising the role of atomic energy in the long range development plans of the country, Jawaharlal Nehru was far ahead of the other leaders of public opinion a good many of whom questioned the wisdom of embarking upon an atomic energy programme at so early a stage of the country's development.

Symbol of Progress

Replying to such critics the said, while inaugurating the C.I.R. and other facilities at Trombay in 1961, " We have to look into the future, 10 years hence, 15 years hence, 20 years hence, 25 years hence, and plan accordingly. This is a tremendous task........and it is not going to be solved by some petty improvement here or petty help there ". He added ; " We have, therefore, to look ahead a little, and in looking ahead, we find that among the many, many things that are essential for us, possibly the most important is power. Power is a symbol of almost every kind of progress........There are 550,000 villages in India and I should like someone to explain to me how those 550,000 villages of India are going to get power by the slow conventional methods of which these critics of ours thing........If you have the picture of the future of India that you are trying to build up, of the power that you require, for which every single resource you may have has to be used, you will come to the conclusion of the inevitability of our building up atomic power for peaceful purposes from now onwards."

It may be interesting to recall here that in August 1955 when, after negotiations in Geneva with the Canadian authorities, it was decided to accept the Canadian offer of assistance for building this reactor (C.I.R.), I sent a cable on August 29 to the late Prime Minister recommending acceptance of the Canadian offer. A reply was received on September 1, conveying the Prime Minister's approval of this proposal. Such a quick decision, involving an expenditure of about Rs. 10 crores, would not have been possible if the Prime Minister had not had complete faith and confidence in the importance of atomic energy.

Role of Scientists

One aspect of India's atomic energy programme which impressed Jawaharlal Nehru the most was the role of young Indian scienctists and engineers ; and he often went to great lengths to emphasise this fact.

Speaking at the inauguration of C.I.R. and other facilities he said, " When I come here and look at this magnificent dome (of the C.I.R.), I am interested, I am excited. But what interests me and excites me even more than this great dome are the thousands of young scientists of ours who are working here. When I look at their bright faces, I look at their energy, their enthusiasm and their eager look of searching—searching for what—searching for truth, because today science is the search for truth with all its broad meanings and many aspects. I look at the faces of our young men and young women, because for me that is the India of tomorrow. It is they who will make reactors and many other things and change the face of India, and change the thinking of India. When I see, as I have seen whenever I have come to Trombay, the look of our young scientists working here, I have felt happy, satisfied, for in that look there is the future of India, the India of a certain devotion of spirit, of the search for truth in science, of getting out of the rut and static conditions of the past. And so I have felt happy at this glimpse of the future that I saw ".

Then on a later occasion in January 1962, while inaugurating the new buildings of the Tata Institute of Fundamental Research, he said, " It is really meeting these young people, who have already distinguished themselves and who I am quite sure will distinguish themselves still more in future, it is in meeting them and finding out what they have been doing, that I have felt so hopeful, so optimistic about the future of science in India ".

Not for evil purposes

Jawaharlal Nehru felt deeply that all scientific knowledge and achievement should be used for promoting the welfare and happiness of humanity. On the occasion when he formally dedicated *Apsara,* the first reactor in Asia, in January 1957, he said, " I should like to say on behalf of my Government, myself, and I think that I can say it with some assurance on behalf of any future Government of India, that whatever might happen, whatever the circumstances, we shall never use this atomic energy for evil purposes ". If today India is in the proud position of being able to say in the face of the Chinese test explosion that she could have done the same if she wanted to, but has chosen not to, it is due entirely to the unfailing support and wise guidance given by Jawaharlal Nehru to our atomic energy programme.

Frontiers of Indian Planning

" The woods are lovely, dark and deep
But I have promises to keep
And miles to go before I sleep
And miles to go before I sleep ".

It may well be assumed that when the late Prime Minister scribbled these lines from Robert Frost on his pad, he was thinking of the journey to the frontiers of the new India which he had promised his countrymen during the struggle for freedom—an India where the crippling hands of poverty have been removed and heads are held high.

It was to redeem the promise made by the leaders of the nation then that the successive Five-Year Plans have been launched.

Breaking stagnation

The first phase of planned development has succeeded in breaking decades of stagnation.

Some of the changes are easy to see—great hydel projects feeding power to industries and cities irrigation system carrying water to fields once dependent upon monsoon, new steel mills going up, new mines being opened, new industries being started. Production from Indian industries has doubled; ports, highways, railroads are crowded with shipments of steel, iron ore, cement and other goods.

Nearly 20 million more children are new in schools; engineering and agricultural colleges and scientific institutions are bringing new technical knowledge to supplement an ancient learning. Health services have almost conquered malaria, one of India's oldest scourges.

Infant mortality and maternal mortality, for long among the world's highest, are dropping. Life expectancy has risen from 32 to 47 years.

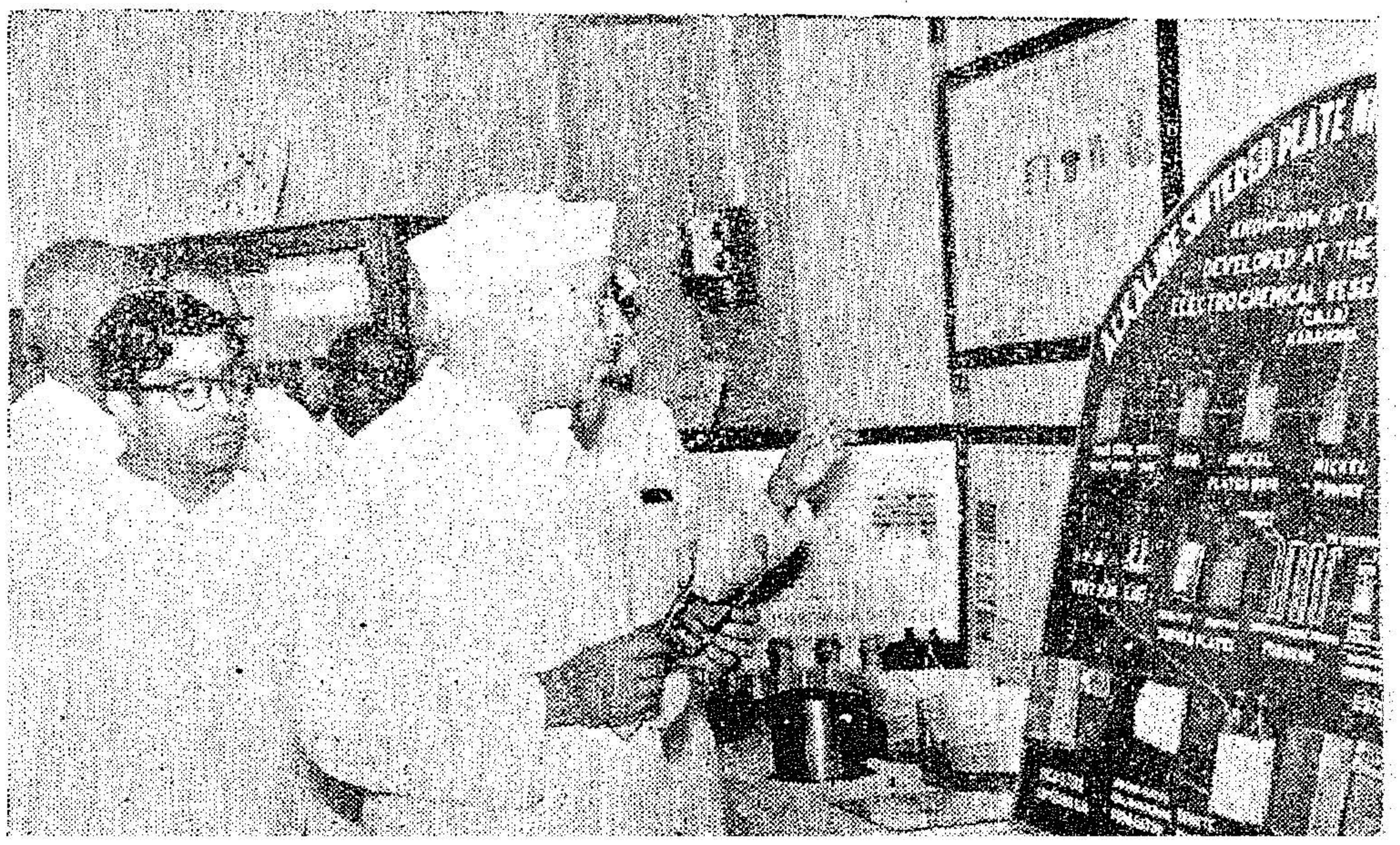
Yet there are " miles to go "........

In a country of so vast a size, with so large a population, diverse in language and customs, and wedded to democratic ways, 13 years of development are but first steps.

The problem of poverty continues to be of massive proportions.

Although *per capita* income had increased by 18 per cent during the first two plans and has been increasing

Jawaharlal Nehru's visit to the Engineering College, Karaikudi in 1959



Remarkable Record of the Achievement

Few things in my life have been more impressive than his emergence from the position of an intermittent political prisoner to that of the Prime Minister of India with an influence in the far East so wide, so creative, and so clearly exercised with imagination and responsibility.

—*Harold J. Laski*

since then, the average *per capita* consumption at the beginning of the Third Plan was only a little over Rs. 23 per month.

About 70 per cent of the people have a level of consumption lower than the national average and a little more than one-fifth less than half the national average.

The task facing the planners is how soon and in what manner this problem of poverty can be solved in India : how to orientate their thinking to ensure a reasonable minimum level of living to all sections of the people over the next 10 or 15 years.

First Pre-requisite

The first pre-requisite to the achievement of the social objective of a minimum *per capita* income is the raising of the level of economic activity. A sharp increase in the rate of growth is also necessary for creating adequate opportunities for gainful employment and eliminating foreign dependence.

The population projections indicate a demand of 124 to 156 million tons of foodgrains by 1971 and 1976. It has become a matter of greatest urgency to achieve the maximum rate of growth in agriculture of which the country is capable—at least the doubling of agricultural production over the period 1961–1976.

In view of the relative stagnation in the initial period of the Third Plan, a six per cent annual rate of growth in agricultural production over the next 12 years appears essential.

In formulating the Fourth Five-Year Plan and also in the implementation of the current one, the basic consideration is that the resources, inputs and facilities required to achieve rapid growth in agricultural production must be made available.

This would involve adequate supply of fertilisers, pesticides, cement, steel, credit, rural electrification for intensive development of irrigation and technical advice and organisation.

A long-term price policy for agricultural commodities to ensure reasonable incentive to the farmer is equally essential. There has also to be an intensive drive for improving agricultural implements and machinery and establishing improved agricultural practices.

One of the objectives mentioned in the Third Plan is to expand basic industries like steel, chemicals, fuel and power and establish machine-building capacity so that the requirements of further industrialisation can be met within a period of 10 years or so mainly from the country's own resources.

The concerted development of basic metals, fuels, chemicals, heavy industries and machinery would not merely contribute towards increasing the sum total of national output but also freeing the country from dependence on external assistance by the end of the Fifth Plan.

This would also be necessary in order to provide the inputs for agriculture and to provide equipment and raw materials for intermediate and small-scale industries.

Employment Opportunities

Substantially larger employment opportunities have to be secured in the Fourth and Fifth Plans, both in the agricultural and in the non-agricultural sectors.

At the end of the Second Plan, there was an estimated backlog of 9 million unemployed persons. The addition to the labour force in the Third Plan is reckoned at over 17 million and in the Fourth Plan at over 23 million.

It is estimated that additional employment opportunities resulting from the implementation of the Third Plan may be nearly 13 million as against the target of 14 million.

Taking the ten-year period 1961–71, a necessary objective would appear to be to absorb into productive employment the addition to the labour force over the decade, that is, to ensure around 40 million jobs. In the Fifth Plan period the addition to the labour force is reckoned at around 30 million.

The problem of unemployment can be tackled by an emphasis on rapid industrialisation with ancillary effects on transport, communications, construction activities and services. It is felt that only through industrialisation can jobs for the growing unemployed be found.

There is a general feeling that much more should be done in the Plan to ameliorate the condition of the backward sections of the community. It will be necessary to identify the groups which constitute these sections. They will include agricultural labourers, industrial workers, tribals, small farmers, etc.

A policy in which these groups benefit by the percolation effect may not be adequate. The Plan should indicate positive steps to be taken in this direction consistant with the other objectives.

It will also be necessary to identify the backward regions, and to draw up specific programmes of development for these areas in an integrated manner. Special outlays of sizeable magnitude may be necessary to fulfil the constitutional obligation towards the traditional have-nots.

'Miles to go', indeed !

AT YOUR SERVICE

Have you tested your Seeds for Purity—Viability—Moisture ?

Assess the quality of your Seeds before you sow
Ensure greater production

THE GOVERNMENT SEED TESTING LABORATORY

IS AT YOUR SERVICE

THE SERVICE IS FREE OF COST

For further particulars please contact :

THE SYSTEMATIC BOTANIST AND ASSOCIATE PROFESSOR OF BOTANY
AGRICULTURAL COLLEGE AND RESEARCH INSTITUTE
COIMBATORE-3

Nehru - the Apostle of Peace

Prime Minister Nehru, in my view was one of the most perceptive analysts of the threads of human history, and he was a great leader of men because of the fact that he understood the trends of human history. He was not only a great man, but a good man. His extraordinary qualities endeared him not only to the people of India but to people all over the world who had at heart peace, justice and equality for mankind. I think one of the reasons for his greatness was his understanding of the human situation in the shadow of the hydrogen bomb. He was one of the greatest torch-bearers of new concepts, new approaches, and new attitudes towards new problems. He realized more than anybody else, I believe, that the old concepts, old approaches, and even old philosophies, if I may say so, are facing a completely new set of circumstances. Sri Nehru therefore tried to lead humanity from these age-old concepts and age-old approaches to the new concepts and new approaches and new philosophies to be in tune with the needs and circumstances of our times. He was endowed with a very sharp intellect, a quality which is highly prized in western societies. At the same time he was endowed with much wisdom and great moral virtues, qualities which are universally esteemed in the East, in our own part of the world. But his greatness lay in the fact that he was so adaptable, and he was so capable of adjusting himself to new environments and new conditions that he was a tower of strength both in regard to intellectual and moral values.

In the West, if I am correct in my reading of western concepts, the stress is on the intellectual development of man. In the East, traditionally the concept of education is different. There we try to develop the moral and spiritual qualities of men. My feeling is that a purely intellectual development unaccompanied by corresponding moral and spiritual development is sure to lead humanity from one crisis to another, while a purely moral and spiritual development without a corresponding intellectual development is an anachronism. Sri Nehru realized this basic fact. If am to point to a great man, a great leader of men, who understood this trend of history, who understood the need to harmonize the intellectual qualities of men with the moral and spiritual qualities of men, it was Sri Nehru. I am sure that his life and his work will stand as a beacon-light for many generations to come.

—U. THANT, *Secretary-General, United Nations.*

A bridge between East and West

Mr. Nehru was a man of many talents. He might have been one of the most important literary figures of his time. As it was he chose to devote his life to his country and people and in so trying he served the world. In a time of peril he has stabilised the relationship between East and West. His dignity when he faces criticism and misunderstanding proves the nobility of his character. I am proud to have known the Prime Minister personally. I can congratulate India on having had so great a world leader to guide her in her age of independence.

—PEARL BUCK, *Novelist.*

His philosophy and Leadership

To think of Nehru is to have in mind the histroy of modern India and although perhaps he may not so regard it because of an innate modesty on his part, he also expresses—in the leadership he has shown in his country and in Asia itself—the very integrity of concept of the Afro-Asian community.

India is respected in the community of nations not so much because of its ancient and venerable civilization, although this also must be taken into account in the

respectful attitude of the 20th century world towards India. But were it only for its ancient civilization, India would have occupied merely the same esteem that we hold for, say, Greece, Rome, or Alexandria; some past reality or image or symbol to go back to in times of confusion, but without the capacity to sustain the very confused and tangled demands of industrial life in the 20th century. There is no doubt that these names suggest memorable civilisations; so does the ancient civilization of India.

But India was fortunate for having leaders who sought to establish the continuity of her greatness. History itself is continuous, and when we think of the continuity of the greatness of India, we think also of her great men: Gandhi, Prasad, Tagore, Maulana Azad and Nehru.

Gandhi sought to revive the national spirit of India and made it a great moral force against a modern phenomenon of politics—colonialism. Against the militarism of the West represented by British rule, Gandhi endeavoured to muster the spiritual force of the Indian identity and to rally the Indian people with the consciousness of unity; in the end, the spirit of Gandhi and of the Indian nation prevailed in the midst of the colonial policy of *divide et impera.*

But when we must consider the position of India in contemporary times, we perforce must think of the leadership that Nehru has provided India in the most difficult years not only in its own history but also in that of our own country. Of the national leaders of the world today, his position is most unique. Ours is a deeply political era, but his leadership he seems to suggest philosophical motivations rather than *Realpolitik* demands in his political conduct. He has succeeded in maintaining the important role of India in the world not through military strength or industrial power. He has done it not by expeditious political alignments—which, as a matter of fact, he has shunned —but through the concept of international understanding and the promotion of peace. And in a divided world where loyalty is unfortunately sought and highly rewarded he has bluntly told the leaders of the big powers that the loyalty that is due alone to humanity is that loyalty which answers to the principles of justice, integrity and freedom.

—Dr. Carlos P. Romulo,
President of the Philippines.

His greatness

It is not often appreciated that through the long years of struggle which occupied the greater part of his life, Nehru had to live under the shadow of potential imprisonment or brutality. Westerners have not been sufficiently aware that Mr. Nehru spent 14 years in prison, because of his passionate belief in the emancipation of his country from the indignity of foreign subjection and of poverty, ignorance and disease. Fourteen years is an inconceivable time to be separated from one's family and friends when it is in one's own hands to secure release by abandoning the struggle under the pretext of conducting it in a milder manner. In the years subsequent to independence it was an astonishing thing that Nehru was without the faintest suggestion of bitterness towards the nation which had subjected his country and imprisoned him. It is a great tribute to him that he insisted that India should be non-aligned in the insane struggle of power which has pre-occupied the United States and Soviet Russia at the expense of the welfare of mankind. After the struggle for independence had been won, Nehru was hampered by the power of the right wing which increasingly came to dominate the Congress Party. This domination was only held in check only by his own leadership and command over the population of India. The price, however, of having to reconcile the powerful economic forces which made up Congress with his hopes for democratic socialism was the emasculation of the socialist programme. India has a slow growth rate and remain stricken with poverty and disease. Nehru's own efforts to alter this would have succeeded more had his party been forthrightly socialised with an opposition in Parliament representing the very forces which now dominate Congress. I do not believe that his greatness is fully appreciated. But I have every confidence if mankind is allowed to survive he would come to be recognised in a manner adequate to his stature.

—Earl Russel

ON HIS ARREST IN 1930

Immediately after the launching of the Salt Satyagraha Movement in April 1930, the Government began arresting and imprisoning prominent Congressmen. Sheth Jamnalal Bajaj, Manilal Kothari and K. F. Nariman were arrested and convicted. On April 14th Jawaharlal Nehru was arrested and sentenced to six months' simple imprisonment. On his arrest Nehru left the following message for the people "Keep smiling, fight on and get through the job".

Nehru Memorial Museum And Exhibition

A rare privilege that awaits now any visitor to New Delhi is the Nehru Memorial Museum and Exhibition which was inaugurated by the President on November 14, Jawaharlal Nehru's 75th birthday, at the " Teen Murti House."

This spacious 35 year-old mansion was originally intended as the residence of the Commander-in-Chief of India. The last Commander-in-Chief who lived in the House was Sir Claude Auckinleck.

Shortly after independence, this imposing structure with its lovely lawns was selected as the House for Prime Minister, Jawaharlal Nehru.

A visitor to the Museum drives along the slightly ascending approach road and alights at the portico of " Teen Murti House ". There are qualified Guides posted at the entrance to tell the visitor what he can expect to see in the Museum.

He enters the spacious hall and to his left is the public reception room in which Prime Minister Nehru used to receive the members of the public who thronged to him daily in the morning, some with a complaint to be redressed and many others merely to have his " Darshan " and a word of good cheer from him. The public reception room has been arranged, as many who might have been there before would easily recognise, as it was during the days when it was used by Jawaharlal Nehru. Everything is in its place, excepting that the chair in which he used to sit, will be vacant.

On coming out of the public reception room, visitors will walk across to the green lawns behind the House. There, on the left corner, under a cluster of thick-shading trees is placed, a stone tablet on which is inscribed Jawaharlal Nehru's famous words about himself, " If any people choose to think of me, then I should like them to say: This was the man who, with all his mind and heart, loved India and the Indian people. And they, in turn, were indulgent to him and gave him of their love most abundantly and extravagantly." The stone is placed exactly at the site where Jawaharlal used to sit after his dinner and often late in the evening, thinking and contemplating the future he was to build for India. From there the visitor can have a very good view of the Verandha in the first floor, where Jawaharlal used to sleep during summer.

The visitor then moves on through the back entrance to the Eastern Wing, to those portions of the house where Nehru used to live. The first room, he enters is a study which has been thoughtfully reconstituted exactly as Nehru's office room in the External Affairs Ministry. The same table, the same chair are there. Here also, it is only the chair that is vacant. Seen in the study is a collection of stones and pebbles of odd shape and hue which Jawaharlal Nehru had collected over the years with such loving care and preserved in his study for his use as paper weights. This provides a glimpse of the extent of his love of nature.

Exhibition Hall

From this, he goes up to the first floor; even the landing has been preserved as it was. The first room that the visitor will see is the spacious ball-room. The walls of this room still have the same pictures of Satish Gujeral and Roerich. In this room is organised the exhibition of the various letters of Nehru, manuscripts and other documents in his own hand. There are 50 selected documents exhibited. The first is appropriately a letter written by Nehru in 1903 in Hindi to his mother. This picture post-card from Kashmir starts with salutation for his mother in the following words " Devi Sarup Laxmi ". The letters have been arranged in a sequence so as to afford an opportunity to study the development of Nehru's personality. Close observation of the hand-writing also reveals its growth. While all the letters are in his chiselled hand,

the earlier ones appear to have been modelled on his father's writing. This is gradually absent in the later ones which have a personality of their own.

Letters

Among the many letters that are exhibited there are some which are bound to arrest the eye. One such is a letter written on 28th May 1930 from Naini prison in which one can see almost a whole paragraph crossed out heavily. It is attributed to the censor who was keeping a vigilant eye on the correspondence passing between prisoner Nehru and those outside.

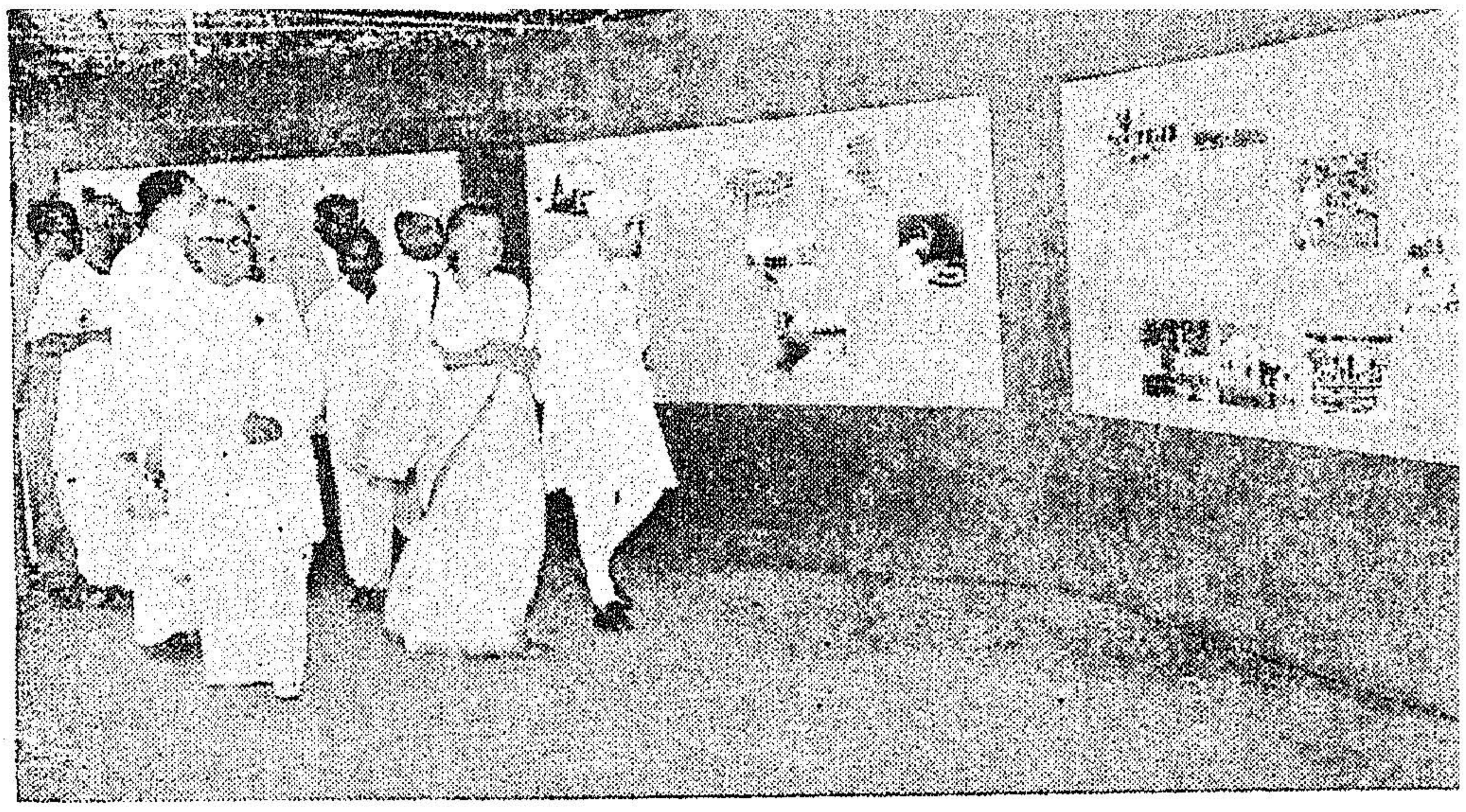
Another letter, the full text of which is fortunately exhibited, is a letter of resignation of his Prime Ministership, written in 1958 while travelling in an aircraft from Coimbatore. Dated 29th April 1958, the letter begins "Some Weeks ago I had stated that I felt rather tired and stale and would like to change". This probably is one of the few letters written by Nehru on one side of the paper and hence it has been possible to exhibit it fully. In the case of all other letters, since they are written on both sides, only such portions, as are of interest, are exhibited. The collection also includes some of the doodlings of Nehru and the notes he used to scribble while attending official meetings. Nehru's last will and testament takes the pride of place in this room.

Panditji the man

As one moves from the ball-room to the adjacent study rooms, one goes from the writings to the man himself. There are exhibited in this room about 150 selected photographs. The central theme of the exhibition is "Panditji the man". Most of the photographs are the familiar ones but what is of special significance is that, as far as possible, original photographs from Nehru's own possession are exhibited. This is clearly seen by the number of battered mounts of some of the photographs. A life-size portrait dominates the entire collection.

Then comes Nehru's study where perhaps he had spent long hours of day and night pouring over official files and dictating notes and orders.

The visitor then moves to two smaller rooms to see a selected collection of presentation objects received by Nehru from various countries which he visited. The



Nehru's visit to the Exhibition at Madurai in 1961

emphasis in exhibiting this collection is to bring out the widespread international relations that Nehru had built up for modern India and the great regard in which India's first Prime Minister was held by the people of many countries. The presentation articles include a number of costumes presented to Nehru such as the costume of USSR. There are a few photographs here also of Nehru with his many hosts in foreign countries.

Bed-room

Finally the visitor goes to Nehru's bed-room. This bed-room is preserved exactly as it was when used by Nehru. The photographs he liked most are exactly where they were before. A painting of the Himalayas which he loved so well hangs over his bed.

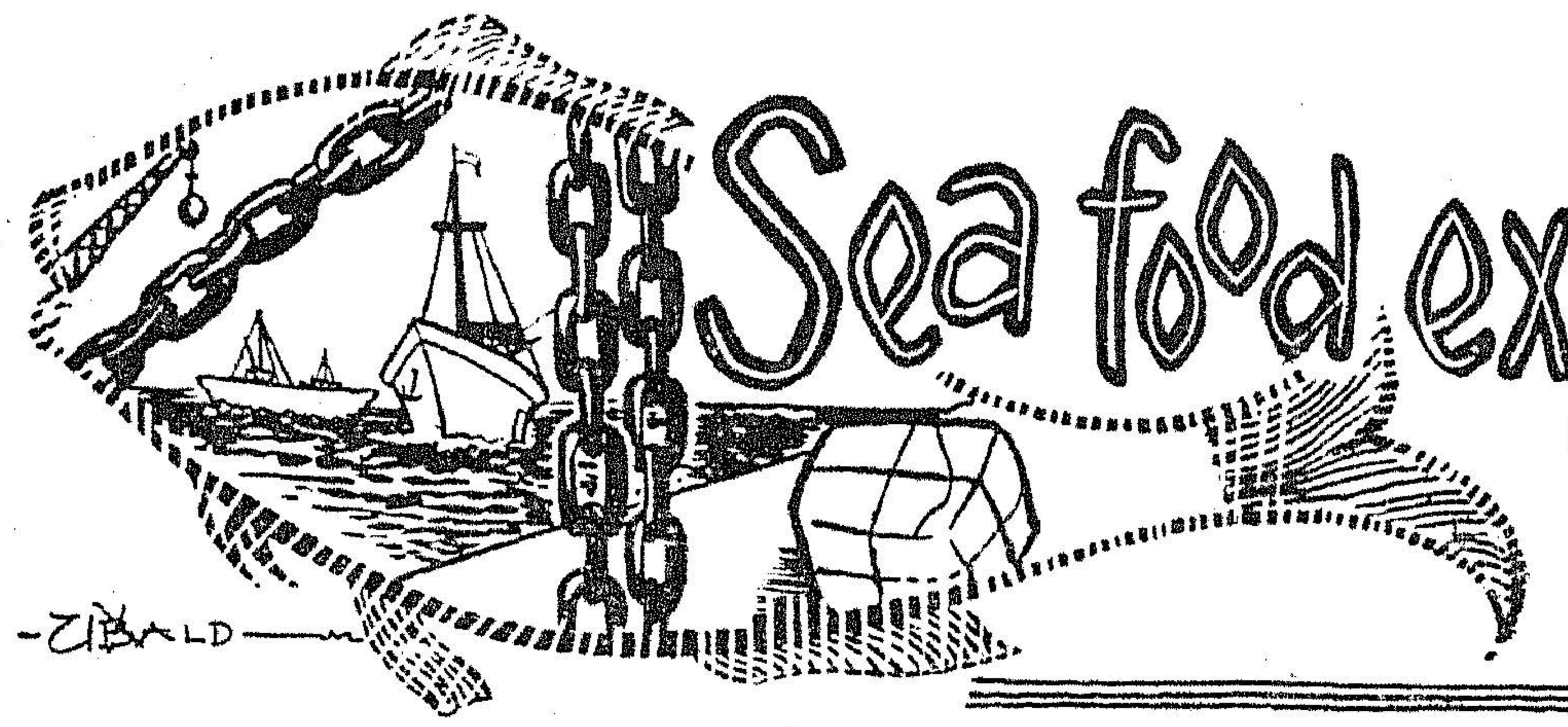
The study and the bed-room are preserved as they were on the night of 23rd May 1964 when Nehru worked till well last midnight clearing his desk.

The corridors have book-shelves on either side filled with books. These have a wide range of subjects bearing eloquent testimony to Nehru's love of books and the broad sweep of his reading habits.

Since most of these objects have to be preserved for posterity, special care is being taken to ensure that none of the articles is damaged by ravages of time; for example, the bed-room and study are air-conditioned and humidity is under control with periodic readings being made by specialists in consultation.

Every care has been taken to ensure that all these rooms were as they were during Panditji's life. Certainly many of the visitors who might have had an opportunity of seeing these rooms when Nehru was alive would attach a great sentimental value to things being as they were.

Supplement



Sea food export from Madras

SRI V. D. SPURGEON
Assistant Director of Fisheries (Information), Madras

The "Fisheries Week" is being celebrated for the first time in Madras State between 23rd and 30th of this month. This article gives an account of the potentialities of marine products of Madras State and its export possibilities.

An Industry's prosperity depends mainly on the wide internal market and external market for its products. The marine industry of Madras State has these two requisites in abundance and is making steady progress.

The Statistical cell of the Directorate of Fisheries, Madras, along with other studies, took up the assessment of export of fish and fishery products during 1963-64. The facts and figures furnished by the cell speak encouragingly about the sea-food industry's recent trends, especially on the export front.

Madras has a coast line of 997·57 kilometres (619·80 miles) length and the fishable sea spread (taking the maximum distance a boat goes from the shore line as 15 miles on an average) works out to 6,120 square miles. Beyond that, of course, sea is vast and so deep that fishing possibilities lie unlimited, undefined and unexplored between continent to continent.

Increasing demand

Madras State's fishable area is being harvested by a fleet of 27,877 fish crafts and 294,668 fishing gears and 236,653 fishermen throughout the year. The total marine food produced in 1963–64 from 242 fishing centres, is 153,606 m. tonnes, valued at Rs. 1,629·96 lakhs.

Madras exports its sea-food to some Far Eastern and a few Western markets. In the Eastern countries the population increases by leaps and bounds and their own sea-food production is not able to meet their demands. They look forward to other Asian countries to meet their needs of sea-food. These countries are Burma, Malaysia, Hongkong, Singapore, Indonesia, S. Vietnam, Thailand and Ceylon.

Madras State has taken up this opportunity and established sea-food trade relationships with almost all these countries. Some of the Western countries are also facing see-food shortage. Among the chief potential markets of West are U.S.A., U.K., West Germany, France and Australia. Madras has started exporting her marine goods to these countries also.

Ceylon is in great need of "sea-food" from Madras. She is our closest neighbour just separated from us by 25 miles channel. Hence shipment of our sea-food involved very little time and money. This is understood fully by the sea-food trade in Madras. In 1963–64 we have shipped to Ceylon 8,787·80 tonnes of sea products involving a turnover of Rs. 1,37,22,211. This is a good export business for the State. The products sent to Ceylon are dried fish, sharkfins, dried prawns, frozen fish, turtle meat, dried turtle meat and live turtles.

The author visited Hongkong and studied its market conditions. For the teeming millions of this prosperous island colony, the indigenous fishing industry is doing its utmost and sea-food of all imaginable kinds are

harvested and distributed efficiently by Government controlled organisations. In spite of this the study revealed a potential market for sea-food of Madras.

Hongkong being a free port receives " sea-food " from many countries including U.S.A. and consumes them partly and re-exports to overseas Chinese in other parts of the globe. Hence there is an ever-increasing demand for foreign " sea-food " in Hongkong.

The Hongkong market prefers fortunately what we do not need in Madras. They are sharkfins, cuttle fish, trepang and the like. These products are shunned by Madras market but liked immensely by Chinese. This factor is availed of by Madras trade and in 1963–64 we have exported 11·137 tonnes of products, valued at Rs. 55,577·00. Out of sharkfins and trepang Chinese prepare delicious soup. A galla dinner for them is not complete without sharkfin soup. An industry to can sharkfin soup for export has been built up. We have still great scope to organise the collection of sharkfins from all fishing villages which may be exported to Hongkong.

Varieties liked abroad.

The author also visited Thailand and Burma, etc., " sea-food " markets and studied their trends. The next best market is Singapore. Singapore being the biggest cosmopolitan metropolis in the east with a sizable Chinese populace " sea-foods " are in great demand. Sharkfins, trepang, fish maws, dried fish, etc., are very popular here. Madras has exported 159·63 tonnes of these stuff in 1963–64 to Singapore, valued at Rs. 7,35,266. The export to Malaysia as a whole in 1963–64 is about 25 tonnes fetching Rs. 1,06,475. About 121·97 tonnes were exported to Indonesia, valued at Rs. 2,30,977.

The six varieties of " sea-food " that are liked by the over seas markets are given below in their order of importance together with their export figures for 1963–64 :—

Variety	*Quantity* (IN TONNES)	*Value* (IN RUPEES)
1 Dried fish	8,563·93	1,33,18,553·45
2 Dried prawns and shrimps	445·12	8,77,292·73
3 Sharkfin	158·01	7,42,475·40
4 Frozen prawns and shrimps	16·58	58,056·00
5 Fish maws	15·59	89,880·00
6 Fresh turtle meat ..	10·01	38,238·00

Thus in one year, Madras, exported 9,218·451 tonnes of sea-food to Eastern and Western countries fetching an income of Rs. 1,51,76,290·00.

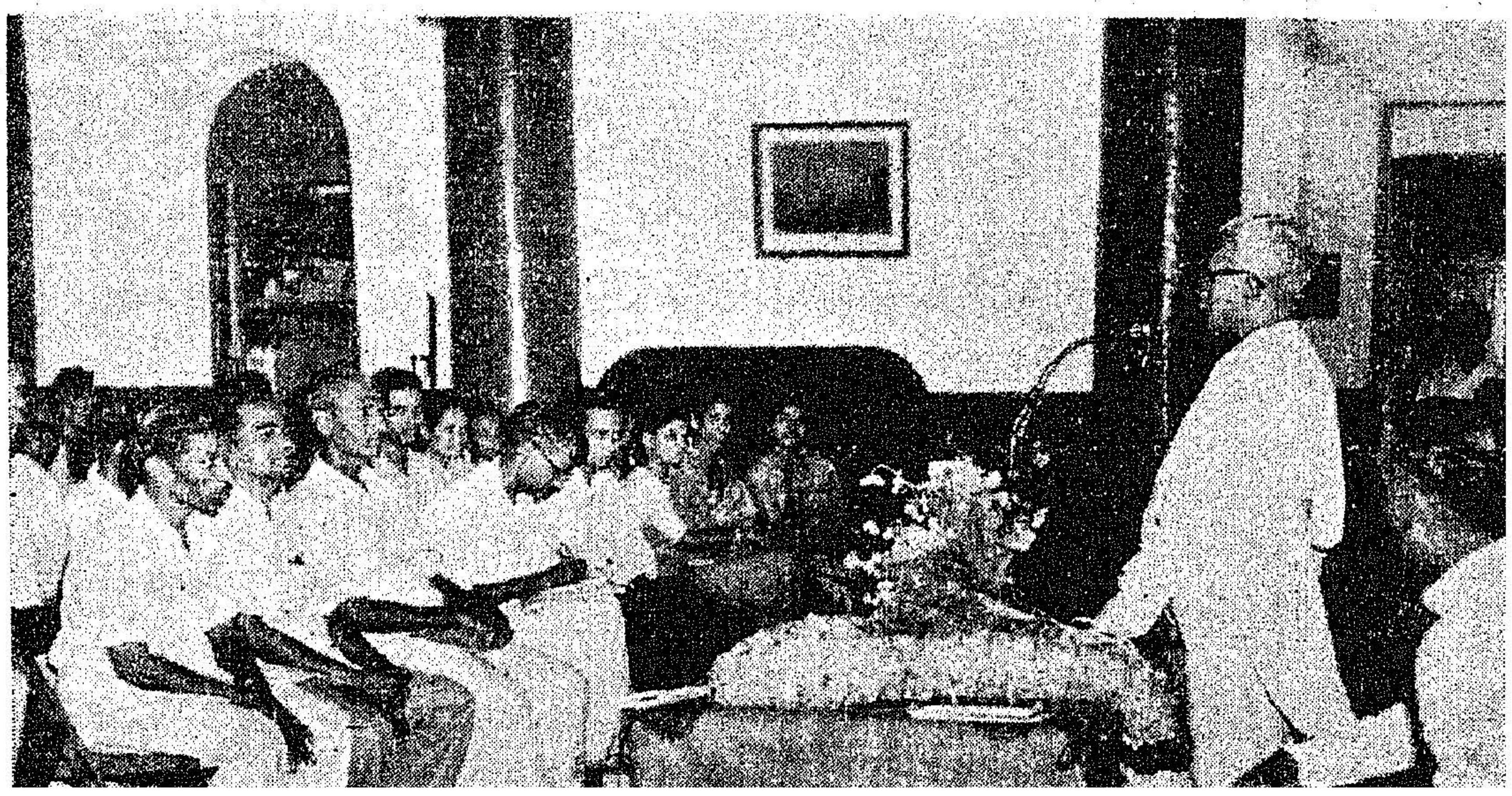
Export promotion

The percentage of " sea-food " exported is only 6 per cent of the State's aggregate production. The export promotion is giving more work to fishermen and others engaged in curing industries and exporting them.

Madras, Tuticorin and Nagapattinam are the three main ports of marine food export business of the State.

Exports of chank fish, porpoise meat, dried holothurian and edible oyster meats have to be examined. At present, all these have no demand in Madras but still not exported so far. Incidentally other articles from Madras sea which are not of food value but are otherwise commercially useful can also be examined for export. They are conch shells that are collected off Tanjavur, Ramanathapuram, Tirunelveli and Kanyakumari districts' coasts in lakhs every year. Shells are already in multifarious usage in industries in Hongkong, Japan, Singapore and Burma. In Florida in U.S.A. sea-shell products come out from factories in never-ending varieties. Hence, the scope for organised large scale export of sea products from Madras to overseas markets in the East as well as far West has to be explored.

Sri M. Bhaktavatsalam, Chief Minister inaugurated the Services Week of the Secretariat Association on 30th March 1965.



CONVERT YOUR GOLD AND GOLD ARTICLES

INTO

7% GOLD BONDS 1980

ON SALE UP TO MAY 31, 1965

- Bonds exempt from Wealth-tax and Capital Gains-tax.
- No questions asked about source of investment or non-declaration under Gold Control Rules.

Further particulars from nearest office of the Reserve Bank of India, branches of the State Bank of India and its subsidiaries.

GOVERNMENT OF INDIA, MINISTRY OF FINANCE

DA 64/701